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Calvinist Contact

An independent Christian weekly

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Union set for showdown re: Sunday shopping in Ontario

Marian Van Til

TORONTO — Since the immediate furor over the January 1988 announcement by the Ontario government that municipalities would be responsible for their own Sunday closing laws, things have been relatively quiet and most stores have been closed. Until now.

On Sunday, Nov. 12, about 80 grocery stores across Ontario were open for business in defiance of municipal laws in their communities. The major grocery chains — A & P/Dominion, Miracle Mart, Ultra Mart, Loblaws, Fortinos and the Oshawa Group — have banded together, intending to do the same thing in subsequent weeks. Fines for opening range from $500 to $50,000, but most stores have not received more than the $500 fine, making it financially worthwhile to defy the law.

Though initial responses from many municipal leaders have been tepid, the United Food and Commercial Workers, Local 175 and 633, representing grocery store employees, are not taking this lying down.

Union president Jim Crockett says animatedly, "The last thing we need is people working Sundays. In this day and age, there's more people dropping dead with heart attacks and stress than there's ever been. People need less work, not more. But we're going to be back to the seven day work week; we're back to the 1920s."

See **SUNDAY** — p. 2

Scientists discuss ethics of organ transplants

Robert VanderVennen

TORONTO — "I live each day with the agony of people who wait for a call that a human organ is available for transplant," says Dr. Calvin Stiller, chief of multi-organ transplant service at University Hospital, London, Ont. For too many people, their death comes before an organ becomes available for them.

Stiller told a public meeting of the Canadian Scientific and Christian Affiliation that there is a shameful waste of human organs, given that 80 per cent of Canadians are willing to donate their organs at death so that someone else may live. But in fact less than 20 per cent of those organs are made available for transplant. If half of potential organs could be used, the need would be met.

Ethical issues of organ transplants were discussed at the all-day meeting by Stiller and by Dr. Abbyann Lynch, Christian medical ethicist at the Westminster Institute for Ethics and Human Values in London.

There is a strong Christian motivation to provide one's organs for transplant, said Lynch, rooted in Jesus' gift of his life and in the biblical imperative for us to care for each other in a spirit of community and interdependence. Lynch cited the long Christian tradition of charity as a grace, a divine gift that rises above the natural realm. We are stewards of our bodies, not their owner, she said.

See **TRANSPLANT** — p. 2

Dr. Calvin Stiller and Dr. Abbyann Lynch discuss the ethics of organ transplants.

Relief agency appoints director, sign of greater autonomy

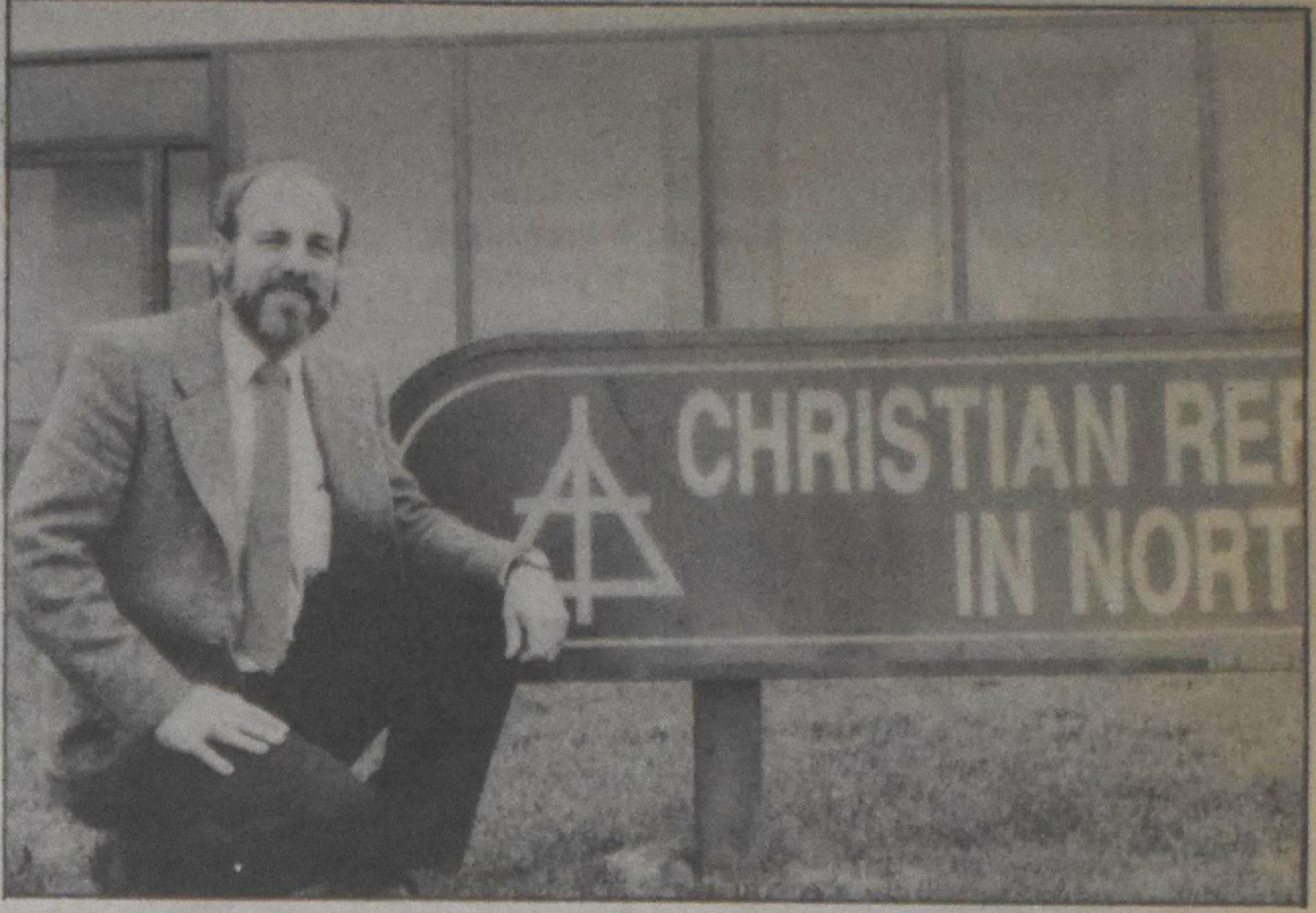

Photo: Bert Witvoet

Ray Elgersma in front of the Christian Reformed denominational building in Burlington, Ont.

Bert Witvoet

BURLINGTON, Ont. — "This is the first time in 17 years I've been off welfare." This is how Ray Elgersma described what it was like to become the new director of the Christian Reformed World Relief Committee (CRWRC) of Canada. The reference to being on welfare referred to his being a director of social services in Smith Falls for one year, director of social services in Perth for 10 years, and director of income maintenance for the region of Waterloo for five years, all in Ontario.

Elgersma was one of nine applicants for the job of CRWRC Canada director, an old position given new status. One has to understand the demands of the provincial and federal government to know why CRWRC Canada needs a director who is accountable only to a Canadian board. In order for CRWRC Canada to have status as a charitable organization, it needs to accept full trusteeship of all monies coming in so that it can account for every dollar to its constituency and Revenue Canada.

In addition, since CRWRC Canada is entrusted with millions of dollars in funding by the Canadian International Development Agency (CIDA), it must assure that there is a substantial Canadian presence in the overseas programs that CIDA helps fund.

With all this financial autonomy, CRWRC Canada needs to work together with CRWRC USA, Elgersma explains. At the reception held in his honour at the Christian Reformed Church offices in Burlington, Ont., he and members of the board were talking about the "joint venture agreement" with the U.S. in a way that suggested that a few things still needed ironing out.

One of the problems of the new set-up is that, although Elgersma reports to his Canadian board, both CRWRC Canada and CRWRC USA (along with Christian Reformed Home Missions and World Missions) fall under the board of World Ministries, a U.S.-based agency. This, according to Elgersma, is an ecclesiastical tie, not an administrative one.

Peter Feddema, board member from Bowmanville, Ont., explained some of the reasons Elgersma had been hired: "He has a good understanding of the role of deacons, he has good communication and management skills, he has a strong sense of duty and commitment and he knows that Jesus loves him."

Elgersma says that "this job for me is a dream" and that he has always had a hankering to look at Third World work. In the past, he has visited Haiti and the Dominican Republic. He has found through his brief contact with the upper echelons in the Christian Reformed Church that politics in the church is alive and well.

Elgersma's presence in CRWRC Canada will greatly relieve Harry Veldstra, who can now devote most of his time working with the government and arranging funding through CIDA.

Ray Elgersma is a graduate of Calvin College, Grand Rapids, Mich., and of the University of Western Michigan. He and his wife Claire live in Kitchener with three children ranging from age 13 to 20.

Thinkbit

The sinner would not enjoy heaven if he went there; not till he has turned from his sin and is once more looking towards God.

John Henry Newman

In this issue:

John Vandervelde "dances in God's honour" . . . . pp. 10-11
Alice Los reflects on the nostalgia trains evoke . . . . p. 13
Ed Vanderkloet concludes his series on Indonesia . . . . p. 14

Look for our 40-page Christmas issue next week!

Transplant ethics

... continued from page 1

Stiller and his medical co-workers are under such pressure to get organs and tissue for transplants that they are not in a good position to be judges of the ethics of where the organs come from, he said. They do not ask about the source of organs any more than a church ordinarily asks where the money in the collection plate comes from.

It was in the 1950s that the first kidney transplants were done, and the first heart transplant was done in 1968, said Stiller. About 200 organ transplants are done each year in his London hospital, with 75 per cent of the recipients being completely restored to health. Of those, some 83 per cent return to gainful employment. He said that the "modern era" in transplants started in the early 1980s when effective drugs were developed to suppress rejection of transplanted organs.

Stiller is worried that the pressure to get organs for transplant is becoming so great that immoral means may be used. "Desperate people do desperate things," he said. There is already some use of purchased organs under the rationalization of "rewarded gifting," while in some parts of the world desperately poor people are selling kidneys and are even being kidnapped and killed for their organs.

Lynch and Stiller spent considerable time discussing the ethics of using fetal tissue for transplants. The tissue of aborted infants has great potential in some situations, and its use is likely to increase greatly in the coming decade. There are obvious moral problems about the source: is it wrong to use tissue from abortion clinics, for example. There would seem to be no ethical problem using tissue from a fetus that has spontaneously aborted, however. The use of fetal tissue is only experimental now, says Stiller, but the floodgates for therapeutic use will be open in the coming decade, so it is urgent right now to work out the ethics of such use.

The use of animals as organ donors was also examined by the speakers. Especially primates will be used more and more, said Stiller, because of more effective immuno-suppressive drugs. "Will it be appropriate for us to develop primate colonies for organ transplants?" he asked.

Because people who are terminally ill are potential organ donors, a major ethical question is the definition of death. At present the law specifies that a person is not dead until the brain as a whole is dead, which is identified by lack of activity of the brain stem. A practical problem is that even when the brain stem is dead the person may appear to be alive because of the effectiveness of life-sustaining mechanical aids.

Another whole set of ethical issues surrounds the use of organs of newborn babies who are born without a brain stem, and therefore will die within hours of birth. Dr. Stiller cautioned against the temptation to define death in such a way as to make the best use of organs for transplant.

The CSCA is a group of Canadian evangelical Christians in the sciences who are committed to understanding science and its implications from a biblical Christian perspective.

Sunday shopping fight

... continued from page 1.

Crockett says his Food and Commercial Workers local, the largest single local in North America, representing 28,000 retail workers and 42,000 workers in all, takes the position that "everybody needs a common day off to be with their families."

The union sent petitions around to its members recently and "we've got thousands of signatures of those opposed and they're still coming in," says Crockett. "But based on that I can tell you that about 95 per cent of our employees are opposed." Crockett feels he knows where they are coming from because he himself "used to work in the stores," working his way up through their organization and then into the union's upper echelons.

The few employees who jumped at the chance to work for time-and-a-half or double-time pay don't realize that the stores will try to *force* them to work in the future if Sunday openings become widespread, notes Crockett.

"It's voluntary now," he asserts, "but they've already tried to negotiate with us about scheduling people with the least seniority to work on Sundays if there aren't enough people who *want* to work."

Spokespeople for the stores have been quiet about that. And they say they are opening on Sundays in defiance of local laws to prove that most consumers want Sunday shopping. So two months ago they formed what they call the Committee for Fair Shopping.

Unfair treatment?

A & P/Dominion executive vice president Wayne Luedtke is just as adamant about his position as Crockett is from the other side. Luedtke says that Committee for Fair Shopping members "didn't believe we've been treated fairly and we believe we've been forced to do this."

Luedtke says that having to be closed Sundays is depriving grocery retailers of the right to compete fairly because smaller competitors that *can* be open Sundays are selling food. Crockett, however, says that Sunday openings would only make some people "change their shopping habits, not buy more. They'd buy on Sunday what they might have bought on Saturday."

Various people interviewed who live in grocery mall neighbourhoods are afraid that crowds and noise will become a problem with Sunday openings. Others, among them a single, working mother and a factory shift worker, said they would like the "flexibility" of being able to buy groceries on Sundays.

The issue of the stores breaking the law is, two weeks after the initial Sunday opening, finally eliciting responses from some of the municipalities involved and from Ontario's attorney general, Ian Scott.

Scott said November 14 in provincial parliament that the stores are "trying to blackmail" municipalities by being open "only in those ... where they thought their abusive power could work their way on municipal councils." He said the Ontario government will prosecute the stores and look for the maximum $50,000 fine and confiscation of profits. "If a hungry shoplifter enters one of these stores, [these stores] are among the first to insist that the law ... be enforced," Scott noted.

NDP Opposition leader Bob Rae says the controversy proves that the existing laws do not work. Allowing the municipalities to decide allows the grocery store chains to pressure the weaker ones, making it more difficult for neighbouring cities and towns to maintain the ban. Currently, some of the municipalities involved are seeking a court injunction to prevent the stores from opening again in the next weeks and the Food and Commercial Workers Union plans to picket open stores on those Sundays, Jim Crockett has confirmed.

"We'll do whatever we have to do to fight this," he says, "Anything that's legal. The stores should not be able to get away with taking the law into their own hands. If they want to compete, why don't they lower prices and give better service?"

Church news can be found on page 19

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn

The waves of time

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

Reflecting on these words from Shakespeare's *Julius Caesar*, the well known economists Milton and Rose D. Friedman wrote the following introduction to a short essay entitled "The Tide in the Affairs of Men" in the 1989/1 issue of *Economic IMPACT: a Quarterly Review of World Economics*, published by the United States Information Agency.

"There are powerful tides in the affairs of men, interpreted as the collective entity we call society, just as in the affairs of individuals. The tides in the affairs of society are slow to become apparent, as one tide begins to overrun its predecessor. Each tide lasts a long time — decades, not hours — once it begins to flood, and leaves its mark on its successor even after it recedes."

The authors observe that there is an ebb and flow of powerful currents in the history of humankind; one driving current invariably opposed in time and overtaken by a counter-current. It is these currents that eventually give form and shape to much of the way we live and establish our relationships with each other.

Crisis produces change

The Friedmans' hypothesis is that "shifts in political, social and economic policies are preceded by shifts in the climate of intellectual thought." According to the authors, these shifts result largely from dissatisfaction with the prevailing economic, social and political environment. However, it is generally a culminating crisis which brings about the specific change of a particular wave. In the context of such a "crisis climate," it is the prevailing opinion of the "intellectual retailers" — teachers, preachers, journalists and politicians — which ultimately defines the solution, thereby creating a new wave.

As the new wave begins to make itself felt, especially in its every-day results, a counter-current of opinion slowly develops because of the excesses. In time, the counter-current may become a new wave itself if it is strong enough to overcome the one it opposed. Hence, each wave potentially carries the seeds of its own destruction.

The Friedmans' article describes three such waves since the 18th century: the development of laissez-faire capitalism, the rise of the welfare state and the current resurgence of the free market place. Each of the two earlier waves lasted from 50 to 100 years. The current wave's intellectual basis began its development in 1944 with Friedrich Hayek's book, *A Road to Serfdom*. This wave of intellectual opinion, to which the Friedmans' have also been significant contributors, is now approaching middle age. The practical results, however, did not begin to show until the crisis-like rise in inflation in the late '70s and, even now, is still in its infancy.

A deeper reason

On reading the Friedmans' essay for the first time one has an immediate appreciation for the rhythm they see in the affairs of humankind. However, the only suggestion that there may be more to it is a somewhat wishful statement about striving for a "free society with a narrowly limited role for government" and a disdainful reference to the excessively utopian claims of some waves' more ardent proponents.

The endless tides envisaged by the Friedmans' have more to do with the human struggle against the words spoken at creation by an almighty God and rejected by humanity than by a mere shift of intellectual opinion. The events of this world, especially those of recent months, which seem so neatly to fit the paradigm advanced by the Friedmans', are closely linked to the struggle we also face as in our own hearts — the struggle between obedience and disobedience to the Creator himself.

Advent is a time to reflect that in "the affairs of men" there is a Redeemer whose birth we will soon celebrate again and whose life, death and resurrection offers hope and purpose for the future and for the present.

Jake Kuiken is a social worker who lives in Calgary, Alta.

Pressreview

Carl D. Tuyl

Once upon a time Monsieur solemnly pledged Canada's premiers his enduring love: to have and to hold, to love and to cherish until election would part them. He certainly got into some heavy duty lovers' spats with at least one of them. The First Ministers conference in Ottawa was not a love-in, it looked more like a preliminary hearing at a divorce procedure. The Canadian correspondent of the *Economist*, commenting on our membership in the OAS called us "a clubbable people who like to belong to international bodies." Well, the conference in Ottawa could by no means be described as "clubbable," unless of course one might be referring to the likelihood that Monsieur would resort to using a blunt wooden object.

★★★★

Mr. Lech Walesa was in Ottawa. The Polish government is banking on that man's world wide popularity in order to attract Western capital to their bankrupt country. *Walesa did well. But Monsieur* was reticent to offer more than the $42 million he already promised, and which Mr. Walesa compared to a "beautiful tie for a corpse." Nice tie, though.

★★★★

Mr. Blenkarn, chairman of the House finance committee and Michael Wilson's thorn in the flesh, wants to tune-up the GST: a lower rate of taxation, and fewer exemptions. You never know with those Tories whether they are friends or enemies.

★★★★

Maurice Hebert, public relations officer for Hydro Quebec, declared November 6 to be a normal day: 14,000 workers walked off the job in a one-day strike, and there were about 100 power failures throughout the province. Normal, he said?

★★★★

Here is a classical case of tit for tat: Alberta Social Services gave a welfare recipient $2,500 to rent a truck and trailer and drive to Toronto with her two children. Three weeks later the Ontario government gave Sandy Ting $2,600 to rent another truck and trailer to drive back.

★★★★

Let's have a bit of family gossip: Sources say that Reformed Church in America folks were underwhelmed by RCA member Donald Trump's (one of the world's richest men) donation of $5,000 to the denomination's capital fund drive. And how about this: the National Council of Churches is rumoured to have bought out the remainder of General Secretary Arie Brouwer's RCA contract for $300,000. Brouwer's eloquent but venomous farewell speech in which he lambasted his critics has become a collector's item.

★★★★

Canada remembered her war dead. Veterans forced their creaky rheumatic knees again to the almost forgotten rhythm of military bands, and their minds recalled scenes that cannot be communicated but which lie in their minds like the unexploded bombs left on the battlefield; a never-ending threat to peace and serenity.

★★★★

The Peace Tower Carillon in Ottawa was installed in 1927 to commemorate the sacrifice of Canadians in the First World War.

★★★★

The big news of the past week? The *Wall Street Journal* now has a religion writer, Gustav Niebuhr; and yes, he is related to the famous theologian.

★★★★

Less than two months after an election on September 6 (speedy work by Dutch standards) Holland has a new government. Ruud Lubbers remains prime minister. The coalition cabinet will pay more attention to the environment and welfare, with less emphasis on cutting taxes or the budget deficit. The Socialist leader Wim Kok has become finance minister. Onno Ruding, who was replaced in that post, is well-known outside the Netherlands, as the chairperson of the International Monetary Fund's policy making board. His no nonsense policies cleaned up Holland's finances and led to economic recovery. Kok, a trade unionist, has no experience in running public finances.

★★★★

It is hardly 20 years ago that Britain's principal Protestant churches published the New English Bible (NEB) which sold nearly 2 million copies worldwide in its first two years. Now there is the New Revised English Bible. How long will the NIV last?

★★★★

Well, the papers, the TV, the radio gave you all the news from East Germany, and Berlin in particular. Imagine you had just finished a 10,000 piece jigsaw puzzle. Then somebody shakes it all up for you, and asks you to put them together again to form a picture of which you don't get a print. That's how the political situation in Europe is today. Nobody knows the next move.

★★★★

Then there was Toujan Faisal one of Jordan's female candidates for parliament. Because of her candidacy Muslims asked a religious court in Amman to punish Ms. Faisal for apostasy by declaring her incompetent, dissolving her marriage, and granting immunity to anyone who sheds her blood. [See C.C. front page last week.]

★★★★

Moscow is not so much beating its swords into plowshares as it is offering them for sale for hard currency. The rockets that were designed to fire the SS 20 missiles are now on the block. Anyone for a 8-1 model, never used, no mileage, and kept by an old Communist lady who always polished it on Sundays?

★★★★

Here is the booby price for bad timing. It goes to South Africa's President F.W. de Klerk. He addressed foreign correspondents and he urged them "to adopt a positive attitude toward positive developments in South Africa." His request came on the same day that eight journalists were arrested. Another example of poor timing is the publication of the *Canadian Digest*, a big guns, anti-Communist paper that appears when Communist regimes are crumbling all over the map.

★★★★

Quickly now, without referring to a dictionary: What is a "bung?" Here is a question for C.C.'s editorial staff: Is "to fax" now a true verb in the English language? And here is a purely theological question: Is eating the oldest sin?

★★★★

A recent book by Jeannie Sakol and Caroline Latham called *The Royals* reports a remark made by the Queen Mother: "One thing I never did and wish I had done," she said, "is climb over a fence." See how much better a life you have if you are not born into royalty?

★★★★

Here is a song of pain to conclude the remembrance season:

Forward Joe Soap's Army
Marching without fear
With our old commander
Safely in the rear!

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Look for Christmas issue next week

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Editor: Bert Witvoet
Gen. Mgr.: Stan de Jong
Associate Editor: Marian Van Til
Assistant Editor: Robert VanderVennen
Regular Contributors: Paul De Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule
Accounting: Amy Van Dokkumburg
Advertising: Suzanna Brasz
Circulation & Mailing: Grace Bowman
Layout & Design: Cecilia van Wylick
Typesetting: Shirley Vermolen

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Editorials

Two cheers for communism's decline

David T. Koyzis

Over the last few months we have witnessed the unprecedented spectacle of several countries repudiating Marxism-Leninism. Poland is now led by a non-Communist prime minister. The northern Yugoslav republic of Slovenia plans to hold multi-party elections in the near future. And Hungary's Communist Party recently voted to transform itself into a social democratic party along the lines of the New Democratic Party here in Canada or Britain's Labour Party. Even if you are not good at spotting trends, these events add up to something which is rather unmistakable: communism appears, for now at least, to be in decline.

For the most part, I find myself following reports of these extraordinary events with considerable delight, and perhaps even a sense of giddiness. But even if the eclipse of communism finally puts an end to Stalinist repression in these countries, and even if this sea of change occurs peacefully (which is by no means certain), I am not without reservations.

This is because most Westerners are inevitably drawing the wrong lessons from the current crisis, which they see not so much as an indication of the spiritual bankruptcy of communism as a vindication of Western economic liberalism. Accordingly, many of our business people are succumbing to the temptation to gloat in triumph as they rush to build shopping malls in Budapest and Warsaw. But the prospect of a country like Poland becoming another Western consumer-oriented society is one which should make the thoughtful Christian uneasy.

Liberalism's seduction

One need not follow a Nietzschean line of argument and claim that constant struggle in life is somehow good in itself. But as Christians we have always known that the faith is far more likely to dry up amidst the seductions of liberal freedom than in the heat of official hostility. This point is made rather convincingly by former-Marxist-turned-Christian Dale Vree in his autobiographical *From Berkeley to East Berlin and Back* (Thomas Nelson, 1985). We surely cannot wish to see the sturdy faith of Catholic Poland whittled away by the corrupting individualism of consumer capitalism from the West. Who can endure the thought of Warsaw or Krakow becoming like Copenhagen or Amsterdam, with their open pandering to every taste — sexual or otherwise — under the sun?

In his controversial Harvard commencement address delivered in 1978, Aleksandr Solzhenitsyn castigated the West precisely for its adherence to liberalism and argued that he could not recommend Western patterns of economics and politics to his native Russia. Because of its adherence to relativism and freedom for its own sake, the West has become spiritually exhausted and cannot possibly provide a normative model for others. Mere freedom, he maintained, cannot solve the problems of human life and it even creates new ones. It is perhaps not surprising that Solzhenitsyn has remained largely silent over the last several months and has refrained from adding his voice to the facile boosters of Western superiority in the face of communism's decline.

I would like to think that Solzhenitsyn's analysis of his native land is correct and that Eastern Europeans in general do not find the West attractive. I would love to think that the supporters of Solidarity in Poland do not simply wish to emulate the West but have in mind a more Christian and a more humane social and political agenda than either East or West has thus far delivered. But I am not so sure that this is true.

The most likely candidates to replace communism in that part of the world are liberalism or some form of authoritarian nationalism. The first holds out the beguiling prospect of affluence, while the latter offers impossible promises of liberation to one ethnic community at the expense of another. It is difficult to be optimistic in the face of these alternatives.

We should not lose hope, of course, for there is much to be hopeful about in the present circumstances. But we should be careful not to assume that an end to communism will automatically lead to a happy ending. Nor should we assume that the Westernization of such countries as Hungary and Poland is necessarily a positive development, considering the current spiritual plight of the West.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

Two groups, two views

There are two Canadian groups in Namibia monitoring the transition to independence. According to a *Globe and Mail* report, their reports differ sharply. In fact, the two groups can't stand each other as they compete for the ear of the Canadian government and people.

The one group is an independent, seven-member delegation which has assigned itself the job of keeping an eye on the proceedings in the former South African colony. Its members are somewhat to the left in their political thinking and support liberation from South Africa. They think that the recent election showed several irregularities, all of which hurt SWAPO.

The other group is the nine-member Canadian diplomatic mission headed by Neil Haffey. Haffey thinks that the election was a huge success, and he points to the 95 per cent rate of participation. He accuses the independent group of being pro-SWAPO and of presenting a distorted picture of what is taking place in Namibia. According to Mr. Haffey, the others "could have written what they're going to write before they even came here."

To a certain extent, the accusation can probably be made both ways. People enter these situations with their philosophies firmly in place. If your thinking tends to be right-wing, you will probably end up seeing things through anti-SWAPO glasses. If you're on the left end of the spectrum, you will find a lot of fault with South Africa and the Namibia party the Democratic Turnhalle Alliance.

This troublesome reality makes the reading of news reports and the listening to newscasts a truly hazardous occupation. There will always be a large kernel of truth in most reports. But the slant from which a story is taken will often determine what the reporter wants you to do with the information. One would be tempted to say that the best reporting is done by those who get their facts straight and are disinterested in the impact of their story. But that leaves out the important consideration of choosing the facts.

Robots cannot report. It takes a human mind with a human heart to tell a story. It takes a truth-knower to find the truth. The best advice we can give is know your reporters before you trust them, or else do so much reading that no one can fool you. Comparative listening can be a very useful deterrent to brainwashing. There is no easy way to finding out what is really happening in an African country several thousands of miles away.

BW

JUST A MOMENT/HERMAN PRAAMSMA

"To know is nothing at all;
to imagine is everything"
(Anatole France, 1844-1924)

People without imagination are poor people indeed. Imagination is that gift which allows us to look ahead to the consequences of a certain course of action; it allows us to feel what others are feeling; it makes us vividly aware of possibilities.

Knowledge by itself is always incomplete, and sometimes cruel and inhumane. Like reason without feeling and justice without mercy, knowledge without imagination is cold and harsh.

A wonderful illustration of that can be found in Victor Hugo's book *Les Miserables,* written more than a hundred years ago. With some friends, my wife and I attended the brilliant musical version of this classic earlier this year at Toronto's Royal Alexandra Theatre.

Hugo's two main adversaries, Jean Valjean and Javert, are a study in contrast between knowledge without imagination and knowledge leavened with compassionate creativity.

Valjean is a paroled convict; he knows the law and its demands but he has also experienced the suffering that is brought about when the law is devoid of compassion and grace.

Javert is a parole and police officer who also knows the law and its demands, but cannot allow even the slightest deviation from the letter of the law. His entire personality is permeated and shaped by devotion to the letter of the law — and when he has to contemplate the possibility of being wrong, his world collapses and he commits suicide.

The Javert character lacks imagination. He lacks the ability to sense what a law without love does to people, what it does to the poor and the oppressed. He is convinced of only one thing: that he is on the side of Right.
There is no room for sensitivity, for forgiveness, for sensing the common bond of humanity that binds us all together in our struggles. The law must be served!

Amazing grace

Jean Valjean has experienced the grace of God through the love of a priest whom he robbed early on in the story. When Valjean is apprehended by the police, the priest calmly tells the authorities that he gave all the stolen table silver to Valjean, and that, in fact, he forgot to give him the silver candlesticks that were on the table! Then he gives Valjean those candlesticks and changes the man's life in so doing. Grace conquers law and does what the law was unable to do: change a human heart.

The priest also knew the law and its demands, but could vividly imagine what that law could do to people who were defenseless and hopeless. The miserable ones of society; *Les Miserables* indeed!

I would recommend that any Reformed person who is not clear on the concept of God's grace, or who still feels that what is needed today is more "law and order," goes to see Hugo's masterpiece, and is reminded of the central truth embodied in the words of I Corinthians 13:

If I speak in the tongues of men and of angels,
but have not love, I am a noisy gong or a clanging cymbal.
And if I have prophetic powers, and understand all mysteries
and all knowledge, and if I have all faith,
so as to remove mountains, but have not love, I am nothing.

Our example is that of Jesus himself. He knew the law and its implacable demands. He knew that the law brings death. But knowing our pain, tears and sin, he also imagined an eternity without us, and us without our heavenly Father; and then he said, "Here am I! Send Me!" and God's grace was revealed from heaven. Can you imagine what things would have been like for you and me otherwise?

Herman Praamsma is associate pastor of Rehoboth Fellowship Christian Reformed Church in Toronto, and an intern at the Ontario Correctional Institute, Brampton, Ont.

Longer Letter

Do something regarding abortion: write letters

Re: Aug. 25 editorial "Abortion crisis shifts to Ottawa."

I liked your editorial but thinking about it now, I think that more can be done. Many of us, myself included, are often lax in acting on what we believe. But we cannot afford to be lax when it comes to abortion; too much is at stake.

First, we must pray for the unborn and their mothers and fathers. After that, the least we can do is write our government. Our Stratford & District (Ont.) Right to Life group sent out suggested ideas for letters to various churches and asked that people write soon!

One big Roman Catholic church used its sermon time to give its members a pencil and paper, asking them to write a letter or letters with the help of the suggestion sheet. This will not work in Reformed churches, if I know them well, but we can do it after church together or at home; we should not put it off. And remember that no stamps are needed when writing to the federal government.

Willa Van Drunen
Stratford, Ont.

Suggested themes for letters to the government regarding abortion

1) Canada must have a new law against abortion which will effectively protect the right to life of the unborn child from conception to birth. I urge you to ensure that such a law be enacted as soon as possible. Time is of the essence as deaths are occurring daily.

2) A civilized society does not kill one individual to alleviate another's problems. Please legislate protection for unborn children from conception.

3) I urge the government to recognize the humanity and right to life of unborn children and to legislate protection for them from the moment of conception.

4) A gestational law is unacceptable because ending a pregnancy by deliberate violence terminates that one unique human being forever just as surely as if the developing human were killed at any subsequent time.

5) The argument that the law must "balance the rights of the mother with those of the unborn" is untenable. The parents initiated the existence of the unborn who obviously is innocent. How then can one "balance" one's very life against another's convenience?

6) I believe we should always choose life because, after all, our mothers did.

7) For over 100 years the Canadian people, Supreme Court, Parliament and even Planned Parenthood have stated that abortion was the killing of an innocent human being. Since human biology has not changed, it must be our social attitudes which have; we have lost respect for the sanctity of human life.

8) Recently, Dr. LeJeune, internationally known fetologist from Paris and discoverer of Down Syndrome, gave evidence in a Tennessee court to the effect that the unborn is a total human being since a unique individual's genetic code is there from conception.

9) The unborn is not part of his or her mother's body, indicated among other things by the fact that the baby's blood type may be different from his or her mother's.

10) If a premature baby of 22 weeks is born and survives it obviously is a human being. How then can the unborn four months older be less than human?

Please print your name along with your signature. Send letters to your MP and/or The Right Honourable Brian Mulroney, Prime Minister, Parliament Buildings, Ottawa, ON K1A 0A6.

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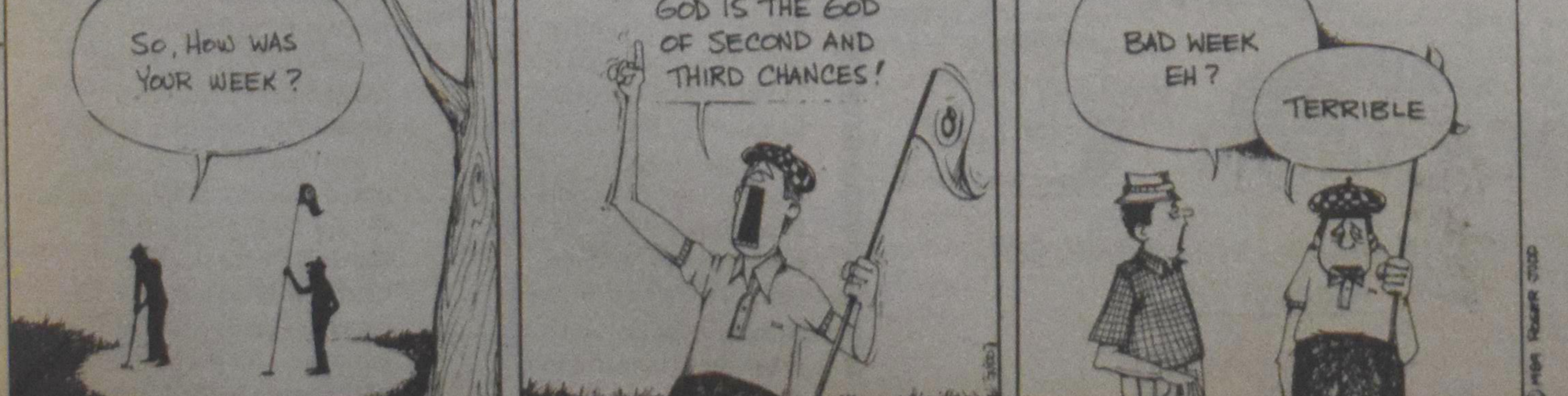

Letters / News

Has Mulroney changed his mind on respect for life?

Regretfully, there is nothing in the federal government's proposed legislation that constitutes a real breakthrough for justice for the unborn and their parents.

Instead of introducing a law and social policy measures that enable women to make life-affirming decisions for themselves and their unborn children, Mr. Mulroney demands that Parliament approve a watered-down version of the very criminal law sections the Supreme Court declared to be unconstitutional 18 months ago.

The Prime Minister should look up his historic speech in opposition to capital punishment. On June 22, 1987, he stated in the House of Commons, "... This is a debate that should be conducted on the highest level and with genuine respect for opposing views .... This is more than a matter of conscience, although it is that indeed. It is a matter of how we see ourselves as a nation and how others see us among the nations of the world. It is a matter of seeking justice, not revenge. All of us share in the tragedy and sorrow of the taking of a human life, whether criminally inspired or from anger or passion .... It is wrong to take life, and I can think of no circumstance excepting self-defence to justify it. I have held these views since I was a young student and I still hold them today .... But before all else, we uphold one simple principle: the inherent dignity of a human being, the inherent worth of a human life. I will resist with all of my strength, all of my life, any action that would diminish that reality and would lessen that value."

Furthermore, on March 11, 1989, Mr. Mulroney signed, on behalf of Canada, along with 23 other heads of state, the historic environmental Declaration of the Hague — "Our Common Future: It's in Our Hands." This declaration's opening paragraph reads as follows: "The right to live is the right from which all other rights stem. Guaranteeing this right is the paramount duty of those in charge of all states throughout the world."

Mr. Mulroney would do well to reread and reflect on his anti-capital punishment speech and the anti-pollution declaration he signed. He should apply the principles he articulated and defended in support of human life to develop anti-abortion-on-demand laws and social policies that are consistent with the life-affirming approach he followed in the past.

Or has the Prime Minister changed his mind about the government's and society's duty to protect human life at all stages of development?

Gerald Vandezande
Agincourt, Ont.

Christian publishers stir Moscow book fair

Ted Okada

WASHINGTON (NNI) — Representatives of 30 North American evangelical publishers returning from the Soviet Union say they experienced an unprecedented freedom to exhibit and distribute Christian literature without interference by local authorities during a book fair earlier this fall.

Peter Deyneka, Jr., president of Slavic Gospel Association and long-time importer of Christian literature into the Soviet Union, said, "I was deeply moved by the spiritual hunger of the people who came to the fair," adding that people as far away as eastern Siberia and Soviet Asia came to obtain Bibles and Christian books.

Soviet leader Mikhail Gorbachev, in the opening address to some 2,000 participants from a total of 62 countries, including the Soviet Union, expressed hopes that the fair would "be instrumental in the further development of international book exchange, in upholding intellectual values and asserting ideals of truth, justice, peace and progress."

Of the 85 book publishers represented at the fair, 30 are members of the Evangelical Christian Publishers Association (ECPA). Dr. Kent Hill, director of the Washington-based Institute on Religion and Democracy, and an observer at the fair, noted that although a number of Christian publishers have displayed literature at the Moscow book fair in the last six years, it was the first time that Christian books on issues apart from pacifism were allowed to be sold or freely distributed at the fair. This was dramatically illustrated by the free distribution of 10,000 New Testaments by the ECPA, which caused a commotion among participants and visitors alike.

Of the unauthorized distribution of New Testaments, Hill said, "What they did is precisely what [Russian Orthodox dissident] Alexander Ogorodnikov and others are doing in the Soviet Union now in the absence of carrying out laws that are on the books [against religion]. They are moving into the vacuum and seeing how much glasnost there is.

"This created quite a stir very early on during the fair when it was obvious that at the beginning of the day, when the ECPA opened to hand out catalogues and New Testaments, a long line formed and the booth was absolutely jammed with people. It was the largest group of people at any booth for any publisher, from any country that was [represented].

"And it created such a stir that the militia had to come and set up barriers just to control how many people could come to the booth, and the line would stretch for several booths," Hill said.

Atheists by-passed

Ironically, a booth manned by the American Association of Atheists attracted little interest. Hill observed, "At the American Association of Atheists bookstand there was absolutely no one. Sitting there was Madalyn Murray and her son and daughter, and none of the Soviets wanted to talk to her, they wanted to go to the ECPA booth and get a New Testament." As a sign of the continuing inroads being made by glasnost, Hill noted that Soviet authorities, however begrudgingly, said they would not interfere with the activities of the Christian publishers.

What was more significant in the minds of the U.S. evangelical book sellers, however, was the unprecedented number of contracts negotiated for the publishing of Christian literature by Soviet publishers. Among those leading the negotiations, Multnomah Press signed three "options contracts" to produce literature for two different presses in the Soviet Union when they come to a full agreement.

Among the books under consideration is one for adolescents by former U.S. astronaut James Irwin, in which he uses experiences from his trip to the moon as an Apollo astronaut to describe his relationship with God. Though the book will be published through a compromise agreement with Multnomah, which will include a disclaimer by the Soviet publisher stating that "the views do not reflect those of the publisher," its publication will likely be seen as a watershed in the production of Christian literature in the Soviet Union.

Conversely, Soviet Christian groups urged American publishers also to assist independent evangelical publishing efforts in what Hill described as an "extraordinary" meeting with members of the All-Union Council of Evangelical Christians Baptists. In recent months there has been a sharp increase in the number of independent publishers developing their own presses.

Foreign publishers also noted a measurable increase in the ability of presses in the Baltic States to publish Christian literature and cited contracts made with Estonian publishers for the production of literature for children.

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It's good to name the problems

I am thankful that you allow unmasking, allow voices like Adrian Peetoom's to be heard (See C.C. Oct. 20, 27 and Nov. 3). I really appreciated his attempt to show the complexity of church leaving. It's not *just* the institution, nor is it *just* the individual. There are so many factors involved in why young people leave the church. But each factor by itself often makes up someone's defensive excuse. For me there is healing in bringing all those thoughts, sorrows, hurts and hard truths into the light and *naming* them.

Agnes Hamstra
Ingersoll, Ont.

Prayer expanded

As to the Thinkbit of unknown origin (Nov. 3), the little prayer is not entirely complete but runs as follows: "Lord, help me from being like porridge, always lukewarm and difficult to stir, but make me like cornflakes, always crisp and ready to serve."

I got this years ago from an issue of the *American Organist* and never forgot it! The original source is still unknown.

Henry Hageman
Vancouver, B.C.

Cinema summaries

Marian Van Til

Crime and misdemeanors

Rated PG
Stars Caroline Aaron, Alan Alda, Woody Allen, Claire Bloom, Mia Farrow, Joanna Gleason, Anjelica Huston, Martin Landau, Jenny Nichols, Jerry Orbach, Sam Waterston
Written and directed by Woody Allen

You are always righteous, O Lord, when I bring a case before you. Yet I would speak with you about your justice: Why does the way of the wicked prosper? Why do all the faithless live at ease? (Jer. 12:1).

That is Woody Allen's question in *Crimes and Misdemeanors*, his latest and perhaps best film. Allen as Angst-ridden comedian has not only been making audiences laugh for years, but more and more wants (or is it needs?) to ask big questions. He is tackling on screen some of life's important questions, questions which, it seems, a lot of people aren't even bothering to ask anymore.

A New Yorker all his life, Allen grew up in an orthodox Jewish family. He rejected his religious tradition but has not thrown aside the moral grounding which that training instilled in him.

Crimes and Misdemeanors is essentially two stories — one comic, one tragic — seamlessly woven together. The film is full of symbolism and allusions, some of them humourous, some touching or even disturbing, and all vintage Woody Allen.

Judah Rosenthal (Martin Landau) is the protagonist of the serious side of the film. He is a respected and wealthy opthomologist who has a vivid childhood memory of his father telling him, "The eyes of God are on you. He sees all and will punish the unjust and reward the righteous." Judah wonders, only half facetiously, if that's why he chose the profession he did.

Clifford Stern, played by Woody Allen, and Allen's voice in the film, is a small-time documentary film maker who just isn't making it because he's too serious and uncompromising. He abhors the schlock that Hollywood turns out. Finally he gets to shoot a major documentary about a big-time television and film producer (Alan Alda) — who Hollywood adores — because the man, Lester, is Cliff's brother-in-law.

Ensemble acting

Characters always come in bunches in Allen films. (His movies are wonderful opportunities for actors to work in ensemble, and the credits contain their names in alphabetical order; there's no star billing here.) When characters are siblings, they are always distinct and very often opposites: Judah is a respected but insulated eye surgeon; his brother Jack (Jerry Orbach) is a mafia-like thug who lives in the "real world." Lester is an arrogant, shallow show business twit. His brother Ben (Sam Waterson) is a soft-spoken, level-headed rabbi with unshakable faith in God despite a debilitating eye disease. Mia Farrow is Halley Reed, the producer of the documentary and a foil for both Lester and Cliff.

The main drama and major moral question involves Judah. The mistress he has seen for two years (Anjelica Huston) is pushing him to make good on promises he can't remember making. From his point of view, she has become not only an embarrassment but is threatening to destroy his reputation and familial tranquility. When Jack suggests that he "get rid of her," Judah is appalled; but only until he gets used to the idea.

Ironies abound. Judah, the sight giver, allows himself to sink blindly into a moral abyss. But he is never held accountable — is he "Judah," God's chosen, because he gets away with murder? Even the film's title is a skewered allusion to Dostoevski's *Crime and Punishment*. There's crime, alright, but from Allen's viewpoint it goes mostly unpunished. Is our world really governed by a moral structure or are our lives chaotic, unrelated blips in an endless universe? Is God, if he's there, really seeing (and judging) the unjust and rewarding (albeit in eternity) the righteous; or has he turned a blind eye? Rabbi Ben, the eyes of God on earth, goes blind.

Quest not over

While Christians believe they can be at peace about those questions, there must always be understanding for those who are still asking them. Woody Allen doesn't give answers to his audience. Though he himself hasn't satisfactorily answered those questions, his quest will be thought-provoking for those who see this movie from the same boat, and for us as well. And it is not difficult for Reformed Christians to relate to the Old Testament context in which these questions are framed.

Woody Allen's intelligent and witty films are some of the few today that accept humankind's religious nature as a given — that assume there is/must be more to life than the material world and a superficial morality. With each new film, Allen seems to edge a little closer towards sorting it all out. We would do well to pray that this astute and funny man doesn't stumble too long in the darkness.

The Music Master (Le Maitre de Musique)

Rated PG
Stars Jose Van Dam, Anne Roussel, Philippe Volter, Sylvie Fennec, Patric Bauchau
Directed by Gerard Corbiau

Don't be put off by the fact that *Le Maitre de Musique* is a French film with English subtitles and is full of classical vocal music. This film is so flawlessly made — visually beautiful, aurally splendid, intellectually quickening and emotionally poignant — that it will appeal to any thoughtful movie-goer.

Set at the turn of the century and filmed in Belgium, Dutch opera singer/recitalist Jose Van Dam has the title role as Joachim Dallayrac, an enigmatic but much-loved baritone who retires suddenly at the height of his career.

Amid great speculation as to the reason for his sudden disappearance, Dallayrac retreats to his country home with his wife/confidant (Sophie Fennec) and just one vocal student, a young soprano, Sophie (Anne Roussel), in whom he sees greatness. Not long after, Joachim takes on a second student, Jean, a rough-hewn young petty thief (Philippe Volter) whom he hears singing in the town market.

We sense an urgency about Dallayrac's training of his proteges. We are not overtly let in on the secret regarding his retirement, but we watch the master's intensity with increasing fascination, concluding with growing uneasiness that Dallayrac may be spurred on by the deadlines that a terminal illness exacts.

Unknown to them, Joachim is preparing Sophie and Jean for a momentous singing contest run by Prince Scotti (Patrick Bauchau), a reputation maker *and* breaker, and an enemy of Joachim's — the two men once met in a singing "duel" and Scotti ruined his voice trying to outdo Dallayrac. Their rivalry is intriguing and real, based on the kind of jealousy that can plague a person who perceives his or her own aptitude unrealistically and is infuriated by those who are more secure in their talent and to whom praise seems to come easily.

To the next generation

On their own at the contest, and unnerved by the Prince and his protege, who would dearly love to see them fail, Sophie and Jean find out whether they have the mettle to carry on their master's art.

Jose Van Dam is exactly right as Joachim Dallayrac. Not only does he have a magnificent, mellow voice, he is equally good at acting, a rare combination even for internationally acclaimed opera singers. His screen presence is tangible, almost touchable, making him seem larger than life. Yet his mastery of nuanced gestures and subtle changes of facial expression draws viewers in intimately.

Van Dam is the film's only actor who actually sings the music assigned to his character. Anne Roussel and Philippe Volter are promising actors who do a very convincing job of lip-synching their character's music, which is sung by soprano Dinah Bryant and tenor Jerome Pruett.

There is a kind of autumnal melancholy about this film; the poignant story, the golden-hued cinematography, the bitter-sweet lieder by Schubert, Schumann, Mahler make it so. Parts may even evoke tears, but not depression, because it is really a celebration of beauty — of the unique ability we humans have to create such exquisite music. The only truly sad thing about *Le Maitre de Musique* is that it does not acknowledge the ultimate Music Master who endowed us with such a mysterious and wonderful gift.

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Marian Van Til, page editor

Soviet leaders and Western missions group hold unprecedented meeting

MOSCOW, U.S.S.R. (EP) — In a recent meeting concerning Western missions outreach to the Soviet Union, a Soviet official told a Western missions representative that the Soviet government will not try to stop the flow of Bibles into the U.S.S.R., and in fact, will encourage it.

"Obviously, freedom of the press is foundational to freedom of conscience," said Yuri Khristoradnov, the new chairman of the Soviet Council for Religious Affairs (CRA) at the September 22 meeting in Moscow.

Peter Deyneka, Jr., president of the U.S.-based Slavic Gospel Association (SGA) reported that Khristoradnov told him during the meeting that he has proposed new legislation on religious freedoms, an issue of concern to Christians in the Soviet Union and the West. That legislation will be heard by the Party Plenum this fall.

Representatives from the Soviet Council for Religious Affairs, the State Commission on Printing, and the Central Committee of the Communist Party were present to receive the delegation from SGA, which included Deyneka, Evon Hedley, chairman of SGA's board of directors; and Mikhail Morgulis, senior editor of the department of Russian-Christian literature.

A meeting of this nature between high-level Soviet officials and representatives from any Western mission organization is unprecedented. Soviet news sources covered the event. "We Christians in America uphold and applaud perestroika, as do the many millions of Christians in the U.S.S.R.," Deyneka told the Soviet officials. "Christians in the U.S.S.R. pray for the success of Gorbachev. These same Soviet Christians would like to help promote the moral and spiritual uplift of the Soviet Union. They have a great interest in the Bible and other spiritual and morally uplifting books."

Khristoradnov responded by encouraging Deyneka to continue printing Bibles and Christian books for the Church, and assured him that there would not be any problems in bringing the literature across the Soviet border. Soviet officials were unwilling to be specific about printing and distributing religious literature within the Soviet Union in the future, however.

The meeting between Deyneka and Soviet officials took place just three days after Soviet leader Mikhail Gorbachev proposed changes in religious legislation. "Touching on the problem which we are discussing today is the question of the role of the church in international affairs," Gorbachev said during a televised speech. "It is well known that in the past, major confrontations, enmity, and discord among people of various nations were mostly the consequence of religious intolerance. This factor is often evident today too."

He added, "We appreciate the fact that ... churches have taken a stand for promoting peace, and we hope that they will use their influence and will work together, to the extent of their power and abilities, toward preventing and overcoming conflicts arising between nations. The proposed law on freedom of conscience which is now being prepared should settle the spectrum of problems related to the position and activity of church organizations under present-day conditions."

Reformed radio programming celebrates 10 years in Smithers, B.C.

SMITHERS, B.C. (SCRC) — Ten years isn't so long a time in the life of a church, but 10 years of filling a whole hour of radio broadcasting every other Sunday is.

That has been the task of a small group of members of the Smithers (B.C.) Christian Reformed Church: preparing 60 minutes of variety programming aired every other Sunday, alternating with the live broadcast of the church's morning services.

For many years on alternate Sundays, services were broadcast in the Smithers, Hazelton, Houston and Burns Lake areas of British Columbia. Ten years ago the church was offered use of an hour each week instead of every other week. That's when Smithers CRC decided to alternate its regular broadcasts with pre-recorded programs.

The work was begun primarily by lay people in the congregation. It featured essays on topical subjects, a children's story and songs and other appropriate music. The radio committee conducted interviews and generally planned the programs.

Sound technician and announcer Ed VanderGrift has been a member from the beginning, but others have come and gone. The current committee fondly remembers those who served on the committee and then moved elsewhere across Canada: script writers, interviewers, children's story writers and/or readers, program assistants. There were salespeople, mill workers, homemakers, school teachers.

The 10th anniversary message which aired November 5 was prepared by Henk Hoornenborg and present committee members: Helen Euverman, Gerrit Apperloo, Dick Andringa, Ed VanderGrift and Bob Spyksma. The program answered the question: "Why we're on the air."

Smithers is served by its own local AM radio station and has access to CBC-FM and another private FM station from Terrace, B.C. Also broadcast on Sundays is the CRC's "Back to God Hour." As well, the local Canadian Reformed Church has begun a 15-minute program on the same station.

Nigeria sends missionaries to England

LONDON, England (EP) — Evangelical Nigerian churches recently sent two church-planting missionaries to England, where they hope the couple will be able to spread the message of the gospel and establish strong Bible-based churches, according to Sudan Interior Mission International, which played a role in the effort. James Gabis, his wife, and their three children "are our first missionaries in Europe," explained Rev. Panya Baba, president of the Evangelical Churches of West Africa (ECWA).

The couple will assist in pastoring a small church just established in East London, said Baba. "The Gabis will be doing evangelism, church planting, and counselling, mainly among black students and communities, and reaching some whites also, in East London areas," said Baba.

Jesse Jackson to host TV talk show

WASHINGTON, D.C. (EP) — The Rev. Jesse Jackson plans to host a weekly, one-hour TV program beginning next fall. He says the program will provide a forum for "those whose voices have been locked out." The program, "Voices of America with Jesse Jackson," will be syndicated by Warner Brothers Television Distribution.

"It's not so much the national conclusions that we seek as we seek the national debate, to open up the great and critical issues of our day," said the civil rights leader. Jackson said his program would be an effort to break the narrowness of television's talk shows, in which "fewer and fewer people talk about more and more and often know less and less."

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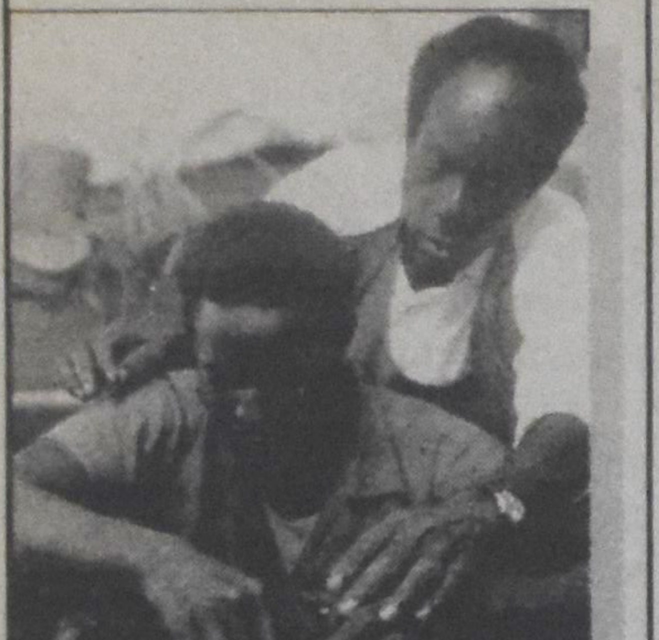

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Call for students Classis Chatham

Any student from Classis Chatham who has applied to Calvin Seminary or its S.P.M.C. program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from Secretary Nick Overduin, 182 Centre St., St. Thomas, ON N5R 3A4. The **completed** application form must be in the Secretary's hands by February 16, 1990, **or the application will not be processed.** Also, **first-time applicants** should reserve the evening of March 5, 1990, for an interview with the Student Fund Committee.

South African churches outline steps towards church unification

CAPETOWN (REC) — The Dutch Reformed Church in Africa (DRCA) and the Dutch Reformed Mission Church (DRMC) have published a plan for the initial steps that would lead to a unification of their two churches. The new church will have the name "Uniting Reformed Church in Southern Africa."

The two churches were both founded by the Dutch Reformed Church in South Africa (DRC), but are separated currently along racial lines, with the DRCA being a black church and the DRMC a "coloured" or mixed-race church. In accordance with decisions at their previous synods, the two churches established a Joint Commission for Church Unity (JCCU), which published its recommendations in October.

Unlike other church commissions that report back to synods, the JCCU decided that its report must go directly to congregations for their consideration. Recognizing that church unity cannot be forced from the top down, the JCCU is requesting specific reactions from church councils by the end of January 1990. They want reaction to the principles outlined by the JCCU and to the draft church order submitted.

Nominal union?

The proposal envisions union at the higher levels of church government, at the level of classes (or "rings") and regional and general synods. The report emphasizes, however, that no congregation will be asked to join with any other. Any local union will be at the initiative of the churches concerned. If there are two churches in one pastoral area, they will continue to exist until they either join or divide up the parish.

The basic alignment of the regional synods of the larger DRCA will form the pattern for the new body. In most areas, the classis or ring of the DRMC will be divided and its churches distributed among existing classes of the DRCA. In the Cape Province, where the DRMC congregations are more numerous, new classical boundaries will be drawn.

The administration of the new church will be done primarily by regional synods rather than by a general synod. This structure will allow more flexibility for churches in other countries in southern Africa to join. There will be two centres of theological training, but under one administration. Training will be supervised by the general synod.

Care was taken that pastoral salaries and pensions not suffer from the union, and that standard salary levels across the churches be reached as soon as possible.

Confessional reaction

Churches were requested to react to the proposals only on grounds of the confessions and church order. Questions such as the relation of the new church to the DRC should not be brought up at this time. All current contractual or other agreements with the DRC would be continued, until they might be altered at future classical or synodical levels.

On the new name, the JCCU noted that it chose *Uniting* rather than *united* to indicate that unification was a process and to keep an open door for other churches to join the process. It will in *southern* Africa rather than *South* Africa in order to welcome churches from other countries in the region. Delegates from many other Dutch Reformed Churches at the REC Consultation on Race Relations in Vereeniging in March 1989 pledged their support for a united Reformed church in southern and central Africa.

In the proposed church order, a confession of faith in the triune God revealed in Christ is the foundation. The ecumenical creeds were listed along with the *Heidelberg Catechism*, the *Netherlands (Belgic) Confession* and the *Canons of Dort*. The *Belhar Confession* is listed as a confession of demands of the scriptures in the South African context.

The church offices are declared to be open to those who have the gifts to fulfil them. Women are not excluded and their eligibility for all church offices falls within the proposed order.

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Essex	Shinkle's Meat Market
Kitchener	Kitchener Waterloo Dutch Shop
London	Mike's Meat Market
London	DeWaal Imports
Norwich	Norwich Delicatessen
Shedden	Palmer's Red & White
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Sarnia	The Dutch Shoppe
Stratford	Stratford Packers Delicatessen
St. Thomas	Van Ryn's Gift Shop
Woodstock	Mike's Delicatessen
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Ancaster	Dutch Toko
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Brampton	Dick's Food
Brantford	The Dutch Shop
Burlington	Ed's Deli
Burlington	Dutch Shop
Cayuga	IGA
Cayuga	Hogeterp Meat
Cayuga	Andy's Meat
Dundas	Link's Deli
Dunnville	Werger
Fenwick	Avondale #74
Fenwick	Ridderkhoff
Grimsby	Dutch Shop
Guelph	Dutch Toko
Guelph	Taste of Europe
Hagersville	IGA
Hamilton	Dutch Toko
Milton	Dutch Store
Mississauga	The Dutch Mill
Mississauga	DeWit Quality Meat & Deli
Niagara Falls	Stamford Delicatessen
Oakville	Old Country Deli
Port Colborne	Westside Deli
Richmond Hill	Niemeyer's Deli
Richmond Hill	Edit Deli
Scarborough	Klein-Horsman Delicatessen
Sheffield	Brown Barrel Deli & Gifts
Smithville	IGA
Smithville	Foodland
St. Catharines	Ramakers Dutch Imports Inc
St. Catharines	Stamford Delicatessen
Stoney Creek	Delca
Stouville	Stouville Deli
Toronto	Simon De Groot Meat & Deli
Toronto	Holland Store
Vineland	IGA
Virgil	M.B. Foods Ltd
Welland	John's Deli
EASTERN ONTARIO	
Belleville	Mrs. De Korte
Bowmanville	Dykstra's Deli
Brighton	Brighton Deli
Brockville	Boers Delicatessen
Cobourg	Cobourg Meat Market
Keene	Keen General Store
Kingston	Heidi's Deli
Kingston	Golden Rooster Deli
Manotick	Holland Shop
Ottawa	Dutch Groceries Importers
Renfrew	Wooden Shoe
Trenton	Trenton Spec Deli
Whitby	East End Meat
Whitby	South Mill
Whitby	Whitby Bakery
NOVA SCOTIA	
New Minas	Dutch Canadian Shop
St. Peters	Co-op
Sydney	Bunsmaster
Truro	Ryan's IGA
NEW BRUNSWICK	
Fredericton	Holland Food Imports
P.E.I.	
Charlottetown	Tony's Deli
MANITOBA	
Winnipeg	Dutch Meat Market
Winnipeg	Bake Oven
ALBERTA	
Calgary	Dutch Cash & Carry
Edmonton	National Meats Delicatessen
Lethbridge	Wooden Shoe
Olds	Coop
Picture Butte	Chinook Foods
Pincher Creek	Coop
Rocky Mountain House	Dutch Import
BRITISH COLUMBIA	
Abbotsford	Deli Hut
Abbotsford	Funk's Shop Easy
Abbotsford	Karl's Meat
Abbotsford	Valley Maid Bakery
Aldergrove	Stoelting's Deli
Chilliwack	Anita's Deli
Chilliwack	Ed's Deli
Maple Ridge	Maple Ridge Butcher
New Westminster	Supervalu
Powell River	Don Logan's Village Meats
Richmond	Dieter's Deli
Tsawwassen	Hollandia Deli
White Rock	Peter's Deli

Dance in God's honour: Interview with John Vandervelde

Beatrice Vandervelde

I have seen John dance. When he stayed at our home some years ago, he danced for the children of our school. However, that hadn't prepared me for the thrill of seeing him dance with Ballet Magnificat, a Christian dance company based in Jackson, Mississippi. How did a Canadian like John Vandervelde end up with this group?

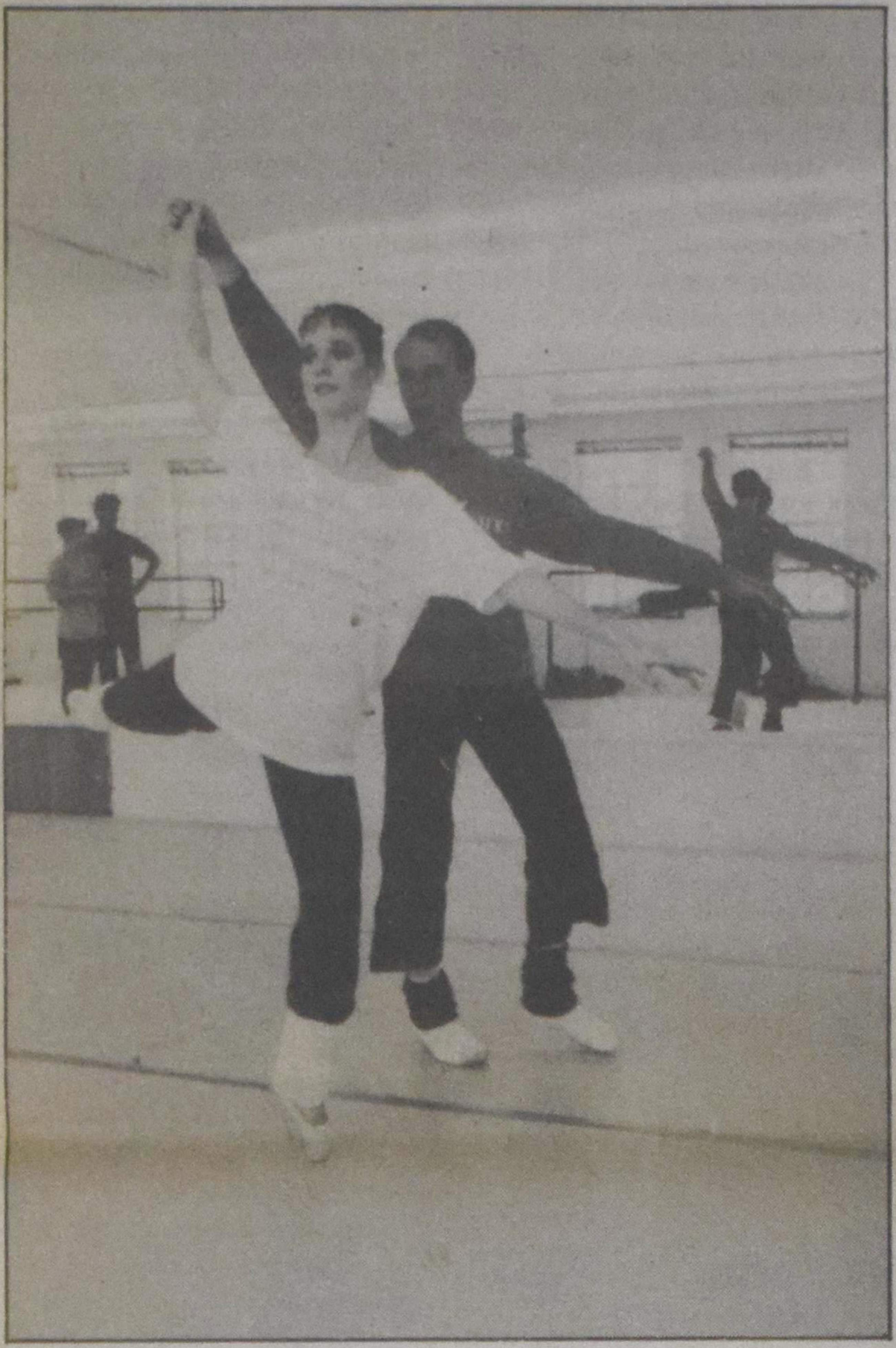

Photo: courtesy John Vandervelde

John Vandervelde rehearsing with Kathy Thibodeaux, founder of Ballet Magnificat.

BVV: *Have you always danced and enjoyed dancing?*

John: As a young child I enjoyed moving to music. My brother played guitar and I would hop to the rhythm. But dancing? No. A bit in high school. It wasn't done in Reformed circles in those days.

BVV: *So you didn't grow up wanting a career in dance?*

John: I never dreamed of the possibility. My strengths and talents were in the sciences (math and physics were my strongest subjects in school), so I made an intellectual choice to go into engineering. I studied for four years at the University of Alberta in Edmonton. After that I worked for a mechanical engineering consulting company.

BVV: *Where does the dancing come in?*

John: Because I was sitting behind a desk for eight hours a day, I felt I needed some exercise. I took dance classes — jazz. But my teacher's training was in ballet and almost immediately she began to badger me about taking ballet classes. My physical structure, my body build, was almost ideally suited for classical ballet. I couldn't see myself doing it — wearing tights, the whole bit. Eventually I did, though, about a year-and-a-half later. I liked it, even more than jazz. Ballet has an analytical side to it; it has a definition and very specific goals that the other dance forms don't seem to have. It's the kind of thing you could look up in a book. I took a couple of classes per week.

During that time I continued to work as an engineer and did relatively well at it. I enjoyed it, to a degree. After three or four years, however, I became more and more disillusioned with my engineering work. In retrospect, I see that God began to change my heart's desires. He began to take away any fulfilment I had from my work in engineering.

BVV: *When did the final break come?*

John: In November 1983. I understudied a *pas de deux* commissioned to be performed in one of the colleges in Edmonton. Lambrose Lambru, an incredibly talented choreographer (resident choreographer for the Alberta ballet company at the time), took me aside after the first session and said, "John, you should seriously consider becoming a ballet dancer. Quit whatever job you're doing now and train full-time with me." I talked it over that night with Karin, my wife. She just said, "Go for it, John. We'll worry about the details later." So we decided that day I was going to leave engineering.

After 14 months of full-time training, I got my first job with the Spokane (Washington) Ballet Company. I moved to Spokane and danced with them for one season. Then I came back home and had several short-term contracts. I worked with some operas and there were various music festivals that included dance. I also worked for my dad part-time. In May of 1986 I got a job working for a modern dance company. They were commissioned to do a dance at Expo '86. Karin and I had just had our third child, but we moved with our new-born baby and rented an apartment in Vancouver. My troupe performed there for a couple of months. While there I went to see the Pavillion of Promise which was a Christian pavillion with evangelical overtones. There was a dance sequence in the first of three theatres. While I was watching this I said to Karin, "This is crazy. Here I am dancing this very secular modern piece and just a few steps away a dance is done to glorify God. Why am I there and not here?"

Karin answered, "Maybe you *are* supposed to be here. Phone them up."

I phoned a Christian dancer I had met at the Banff School of Fine Arts where we had both trained for a while. He said, "We're desperate for a dancer. I have to leave in four days because I have a contract with the British Columbia ballet and we have no one to replace me."

I began rehearsing right away.

BVV: *No problem leaving the other company?*

John: My contract with the modern dance company ran out three days before my contract with Pavillion of Promise began. God was "slightly" involved in that, I think!

I began work at the Pavillion of Promise doing a dance that was performed there many times during the day. That was great because I was around a lot of Christians — a real blessing. It brought into my heart a yearning to dance for the Lord.

BVV: *Everything seems to have gone quite smoothly for you. No struggles along the way?*

John: There were many struggles. I think when I quit engineering our family income dropped by 60 per cent. We had to really modify a lot of things in our lives. But God showed us that he is a provider and that if we put his Kingdom first and if we love him, he will give us everything we need. Through this whole dance business I began to understand for the first time in my life that God's promises were real.

There was one time when we began to disbelieve God's promises. While we were in Vancouver, toward the end of our time with the Pavillion of Promise, Karin and I were complaining somewhat because of the uncertainties ahead — we didn't know where we were going, what we would do, if I could get a job in dance. We just had no idea of the future at all. So we were grumbling about that to each other. Our little daughter (she was three at the time) came to us in the kitchen and looked up at us and said, "Mommie and Daddy, do you remember that song 'Trust and Obey'?" Then the conviction of God came heavily upon us. We just said, "That's right. We've come this far; God will bring us through."

During my stay in Vancouver I auditioned with the Repertory Dance Theatre and got a verbal contract to start with them in the spring of 1987. I also arranged an audition with the Canada Council to obtain a grant so I could dance full-time and really get in shape before this contract started.

In early February I got a call that the grant had been rejected. That same day I got word that my job with the Repertoire Dance theatre was falling through due to financial difficulties. Even though I knew in my heart that God had brought us into this whole dance scene, it was a great disappointment. As family we had gone through a lot of struggles: being apart, travelling, no money. I felt maybe God was opening the door for me in Vancouver and then both the job and the Canada Council grant fell through.

We were at a loss as to what this was all about. We prayed. We just said, "God, we believe that you brought us into this for a reason. And if it was only to help us to grow in you, then that's enough. We're ready for you to open the door in another area but you have to show us what you want. Please open something for us so we know what your will is for us."

The next day there was a letter from a friend of mine in Spokane. It contained information on Ballet Magnificat. When Karin first opened it she pulled out the enclosed brochure and all it had on it were the words "Ballet Magnificat" and "Psalm 30:11: Thou hast turned my mourning into dancing." Karin read that psalm while we were still in the car driving home from the mailbox and she said, "This is our answer from the Lord." I wasn't convinced but she was. She put a piece of paper in my hand and a pen and told me, "Write them. Now." I did.

Later I flew to Jackson, Mississippi, to audition. I had the peace of God in a really special way there — I knew God's will would be done, that I didn't have to be concerned about how well I performed or even whether or not I could dance. I spent about a week there, dancing with the company, praying with them, and really getting to know them.

BVV: *You've been with Ballet Magnificat since September 1987. What is your day like?*

John: When we're at home, we start at 9:00 or 9:30 with a time of prayer. We also discuss company matters. Then we have a full ballet class, a technique class. We have rehearsals after that. We rehearse until 3 or 4 in the afternoon. Then we go to the office and do office work there. We have a pretty full day five or six days a week.

When we're on the road, we often travel during the day. When we get to the site we set up — often the performance is the same night; then we take down our equipment and travel again the next day. Tours can be very, very busy. During our last tour in California, we had 21 performances in 26 days. When you're doing that many performances, it gets pretty hectic.

Normally in a dance company, dancers only dance. They have a crew that sets up and tears down. But in our company, we do all that work ourselves. Obviously, we ask for help. But all the specialized work is done by the dancers so it's much more demanding than it would be in a secular dance group.

BVV: *For whom do you dance?*

John: We see our primary purpose as fulfilling the task of priests to the Lord. So we dance for him in his court. By the blood of Jesus we enter the throne room of the King and we dance for him. We constantly remind ourselves of that. We're very serious about not being goal-oriented in terms of ministry — for example, wanting to see lots of people get to know Jesus Christ or wanting to pray with a hundred people every night. We never, ever want to get into the kind of situation that we judge the success of the ministry by a tangible fruit that we can see at our programs. We state and constantly remind ourselves that *we dance for the Lord.*

That makes a big difference. We dance in some bizarre situations — very small spaces,

Feature

PSA 149:3 Let them praise his name with dancing and make music to him with tambourine and harp.

I thank you God

i thank You God for most this amazing
day: for the leaping greenly spirits of trees
and a blue true dream of sky; and for everything
which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun's birthday, this is the birth
day of life and of love and wings: and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any -lifted from the no
of all nothing- human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

e e cummings

Photo: courtesy John Vandervelde

John Vandervelde went from engineer to ballet dancer: "We constantly remind ourselves we dance for the Lord."

carpet, concrete, an organ in the middle of the stage. Sometimes we have a very small audience, as few as 40 one time. If you were dancing in a secular situation, that would be a devastating thing. You'd think: Why do it? Why not give them their money back and go for coffee. But when you remember that we dance not for them but specifically for God's pleasure, then we can do that same concert with all of our might and know that we've been "successful," trusting that God will provide in some other way if it's a failure, financially.

The second purpose is to open people's eyes to the possibilities of Christians being used in the arts and glorifying God in the arts. God can be glorified by a whole variety of means.

There's also an evangelistic purpose. We have seen many people who want to receive Jesus as their Saviour. God also opens people's hearts to their needs, to their need for God in specific areas of their lives, in areas where they are hurting. So we pray with people afterwards. We pray with people with alcohol or drug dependencies, we pray with people who are homosexuals, people with marriage problems — a whole gamut of things. We also pray a lot with people who have gifts but have no idea how to use those gifts in God's Kingdom. We encourage them to really see how God would have them use their gift.

BVV: *No regrets?*

John: No. If you know you're doing what the Lord wants, then you must accept everything. However, I *did* have to learn to do it with joy. Shortly after I began with the company we went on a 63-day tour with a really difficult program. It was a real burden on my shoulders. I did it as a suffering servant: "I don't really want to do this Lord, but I'll do it because I know you're asking me to." But during that trip, he totally turned me around. It was as if God showed me he had no intention of dragging me grudgingly through this whole thing. He wanted me to do it with joy, knowing that the details at home were taken care of — his purposes even in my family were being carried out through this time of struggle.

BVV: *Is it hard for you to be away from your family?*

John: Oh, yes. And there's been criticism — also from church people. But I spent a lot of time on my knees about that and have the full assurance that this is what God wants me to do.

I have never taken that lightly. I look forward to the day when Karin and I will work together in some kind of ministry. I know this is only for a season — I'm not going to be a dancer forever.

BVV: *The Niagara Conference which was sponsored by Toronto's Institute for Christian Studies was the first time you danced for a largely Christian Reformed community, your own church background. What did that mean for you?*

John: It was really special. Since moving to Jackson, we've somewhat lost touch with the Christian Reformed Church (there is no CRC in Mississippi). We've joined a Presbyterian church and God has certainly blessed us there. But I have a fondness for my heritage and my roots.

When I came here there was almost a child-like excitement; probably an over-eagerness also to have every single person from my own background experience what I've experienced and to learn what I've learned, especially since I've left — and then incorporate those things into a Christian Reformed setting. I'm really thankful for any way that God may have used me.

Beatrice Vandervelde is John's sister-in-law and she lives in Toronto, Ont.

Ballet Magnificat is a ballet company founded by Kathy Thibodeaux, a former Ballet Mississippi dancer and silver medal winner at the II USA International Ballet Competition in 1982. The troupe, consisting of nine professional dancers from various denominations, performs classical ballet to Christian music.

The company travels extensively throughout the U.S. The Niagara Conference of Toronto's Institute for Christian Studies was their first performance in Canada and also their first time before a mostly Reformed crowd.

Since that occasion they have had two full-house performances at Calvin College, Grand Rapids, Mich., for its alumni association. Judging by the response at these events, Reformed Christians will probably be seeing and hearing more about them.

St. Nicholas surprise

Photo: ANP

"Dutifully we sang as St. Nick and 'Black Peter' made their entrance."

Lini Grol

One of the most exciting times for us student nurses in the Alkmaar Hospital was what we called the St. Nicholar Surprise Event.

During November we all went around scrutinizing our friends, taking notes on their behaviour which we then used in the doggerel verses we wrote to accompany our small and secret St. Nicholas gifts.

The gifts we gave each other were by necessity small and homemade, for our wages were equally modest. The first-year student earned 18 guilders a month, with room and board. (These days there are barely two guilders to a dollar.) That left little for luxury or extravagant gifts.

From those 18 guilders we had to dress, buy uniforms, have our shoes repaired, pay postage and odds and ends; and once a month in winter I needed trainfare home. (In summer I travelled by bike from Alkmaar to Nijmegen.)

Luckily all of us were financially more or less in the same straits. All year round, but especially in the fall, we knitted, embroidered and cleverly produced gifts out of mere scraps of material and yarn.

The silly verses gave us a chance to mock or rebuke a fellow student; the person to whom these lyric admonitions were addressed did not know from whom they came, for it was tradition to sign such a verse with: SANTA. That noble old saint got the blame for our friendly — or not so friendly — ribbing and for our witty, but sometimes catty, remarks.

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It was all good fun, and such days there was lots of secret laughter in the nurses residence and on the wards, for some of our patients and the older staff shared our jokes and secrets and offered advice.

Some people had trouble composing their little verses and they leaned on me to create their masterpieces.

They would provide me with all the lovable or not so lovable details and I would fabricate something in four or six lines which they would rewrite. Often as not, they simply used my scribbles out of laziness or to hide their own identity still further.

During those days before the 5th of December I had little rest, for other students would come to my room at all hours with their requests for verses for their friends — or for someone they were itching to tell off.

The housemother was kept busy storing our parcels in the basement, to which she held the key. Everybody was curious about how many packages they might receive.

On the eve of December 5 we all trouped into the recreation room where large tables were set out containing our parcels in alphabetical order.

Dutifully we sang as St. Nick and "Black Peter" made their entrance. Then Peter would reach haphazardly for a parcel at the tables and call the recipient before the saint. She then had to read the verse aloud and was forced to do something silly before she was allowed to unwrap her gifts.

There were screams of laughter as these verses were read and friends poked fun at each other's foibles and fancies.

Many of the small gifts had been wrapped several times and placed in ever bigger boxes to make the unwrapping more exciting and fun. Some people were ingenious in designing a complicated wrapping, and every year anew we discovered ways to fool each other with our funny gifts or the ways they were presented and delivered.

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On such evenings Cupid worked overtime — and had helpers. Corry, one of my classmates, was in love with Anton the pharmacist. Anton was a shy young man who hardly dared talk to her or us, we who were often called sassy young nurses. We watched Corry and Anton ogling each other in silence. We had seen them blush and sigh, saying nothing to each other.

While on holiday in France, Anton proudly had sent a card to his co-workers. That card had gone from hand to hand. Anton was the only person we knew who had ever gone to Paris.

Seeing their desperately shy love, some of us schemed about how to get them together. That St. Nicholas Eve, Corry received a nicely wrapped, expensive French cake of soap which one of us had donated; another nurse had offered a picture card from Paris and someone else had composed and written on it a heart-rending love poem. Of course, all this was done in the name of the good saint.

As expected, when Corry unwrapped this parcel, she concluded that the gift and verse came from her beloved but shy Anton. Excitedly she ran to him and before he knew what had happened, her arms were around him and she thanked him through her happy tears for the lovely, ever-so-sweet verse and the exquisite French soap.

We couldn't hear what Anton said but we smiled at each other when we saw them walk away with their arms around each other.

We all rejoiced when they married and watched with the satisfaction of godmothers as they eventually had children. Corry never knew what we had done, and shy Anton — who was also sly — seemingly never told her.

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In turn, I got my share on these St. Nicholas events. One year I remember, I had been, as always, beleagered with requests for verses and I had penned and penned them for days on end.

Practice makes perfect. I reamed and rhymed them off for one and all. My closest friend, Ans, more generous than anyone else, had a long list of people for whom I had to write verses.

The details she gave me were sketchy and rather mild on the whole, except for one. And since Ans was my very best friend, I really went to work, making her verses longer than the others. One was a foolscap page long of mild and not so mild mockery, rebuking this girl who had too good an appetite, laughed too much and too loud, was impatient and didn't take life very seriously.

Ans was, even then, a very serious person, and I could see that this girl was a bother to my dear friend.

So I loaded everything I could think of into that verse.

It became 36 lines long! When I proudly showed it to Ans, she moaned, "Oh dear, and I have to rewrite it; it's so long!"

I nodded and exclaimed, "Yes, the longest and the best I've ever written." I was pleased with myself, and wished I knew for whom she intended it. I would have liked to see that person's face when she read it.

Ans seemed doubtful as she read it and said gently, "You shouldn't have made it that long — and so harsh."

"Never mind," I said recklessly. "Leave it as it is; she won't know who and what hit her." And I signed it with a flourish: "Santa."

Ans smiled and thanked me, then took her bundle of verses and went off to wrap presents for all her friends. St. Nicholas Eve, when I staggered exhausted from all the excitement to my room, I saw on my bed a bottle of fine perfume, and with it the longest verse I'd ever written.

Lini Grol is a free lance writer who lives in Fonthill, Ont.

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small talk

Alice Los

Times were good when steam trains rolled

The other day I was stopped at a railroad crossing. As I sat in my car watching a very long freight train roll by I was intrigued by the load on each wagon. Where did all that stuff come from? Where was it going? Who had shipped it and who was waiting for it? Had some of it come from some distant port across the ocean?

When the caboose had finally rumbled by and the gates were lifted, and the lines of vehicles which had formed on either side of the tracks began moving, my mood had been affected.

How was it, I wondered, that trains evoke such strong, mostly nostalgic feelings in so many people? Even the wail of their whistles in the hollow of the night triggers a flood of powerful emotions in insomniacs from Newfoundland to British Columbia.

Some will feel comforted that the train is on schedule: all must be well out there. Others will become more restless than they already are. To them the whistle is a shrill reminder of places they haven't yet been and, as the sound dies away in the night, of achievements which have escaped their grasp.

Quiet excitement

While I drove along I remembered my childhood, when the thought of trains held so much pleasure for me. My grandparents lived on the other side of my native country and each long-anticipated visit to their home meant a three-hour train ride. And so, at a very young age I had become familiar with the sights and peculiar sounds of some of Holland's central train stations, where national and international rail lines connected.

Dressed in my Sunday best and seated on a bench between my parents while waiting for the next train in a link of three, I'd take it all in. There was the hissing of steam, the shout of a conductor and the cry of vendors selling hot coffee and chocolate, and hurried exchanges of money and wares through opened train windows. I loved the hurrying people, suitcases, kiosks and the station chiefs with their red and white lollipop-shaped signs which told the engineer it was time to move on.

My father would re-check the small booklet with the mysterious timetables and assure my mother that our train would be next. My parents would get up and start to pull our suitcases to the edge of the platform, warning my sister and me to stay clear of the drop to the tracks below.

Later, when I was 12 or 13 years old I would travel the familiar route all by myself, feeling proud to know where to change trains and how to get from one end of those big stations to the other by way of their underground tunnels. By that time many steam locomotives had been replaced by diesel engines which pulled the newer, more comfortable passenger cars to a gliding stop along the platform.

Photo: Marian Van Til

A slow-chugging engine, the acrid smell of coal smoke and throaty steam-generated whistle evoke nostalgic thoughts in an age of bullet trains and space travel.

Lost in time

But many years later the last leg of that particular trip would still involve a noisily panting steam engine, jerking its passenger cars from one tiny deserted station to another. I greatly appreciated that ride; it let me listen to the local folk speaking the dialect I knew so well from hearing my mother revert to it as soon as she met anybody from back home.

Finally, I'd gather my luggage and step off the train into a station that had not changed in a lifetime and walk into the town that had added such vivid colours to my younger years.

To be there at Christmas was a special treat. The decorations were scarce. Only the bookstore and bakery windows boasted some red ribbons and snowy glitter, but the mood was unmistakable. There were candles on every dinner table and a few people even had a tree. The church bells seemed to have a special ring on Christmas Eve in that time when the season lasted just one week.

I wonder: how will today's children remember their travels to Grandma's house? Strapped into their parents' mini-vans with a halfway stop at McDonald's they may still build good memories. But these memories may be different if they involve an airport — with armed security guards watching each passenger as a potential danger to public safety. Yes, *sometimes* it seems the good old days were good indeed!

Alice Los lives in Inkerman, Ont.

Extraordinary skills displayed by urban wildlife

Photo: The World Book Encyclopedia

The raccoon.

MONTREAL (Canadian Scene) — What have football players learned from raccoons? Which furry animal is small but can swim non-stop for several days?

The answers to these questions were provided by Professor David Bird of Montreal's McGill University at a recent lecture. He dispelled myths about urban wildlife and described their extraordinary skills, allowing them to adapt to an environment that is largely bricks and mortar and concrete.

Using telephone lines for transportation, garden sheds and attics for living spaces, large populations of a variety of wildlife share our cities. Montreal may be home to as many as 1,000,000 pigeons.

Photo: The World Book Encyclopedia

The homing pigeon.

Next to the Champlain Bridge is one of the largest nestings in North America for ring-billed gulls. They love fast food restaurants and dumps.

Raccoons are also fond of garbage and are adept at opening just about any type of fastener to get at it. Crafty and noctural, raccoons are excellent climbers and can jump from as high as 12 metres and land on their feet without injury. The mask around their eyes reduces glare, just as athletes smear black cream on their cheekbones.

Photo: The World Book Encyclopedia

The striped skunk.

As anyone who has been sprayed by a skunk knows, the chemical given off can cause nausea and temporary blindness. In fact, the formula for mustard gas, used in World War I, was based on butyl mercaptan, which skunks produce. These creatures have razor-sharp teeth and as many as 65 per cent carry rabies — all good reasons to keep a respectful distance.

The Norway rat is found from coast to coast in North America. He is an extraordinary climber, and can gnaw through cinder blocks, lead pipes, and aluminum siding. He can swim like an Olympian — one was seen doing just that 24 metres underwater. In a sadistic experiment, one Norway rat swam non-stop for two and a half days. Those swimming skills mean that they have been known to pop up occasionally in toilet bowls.

Bird spoke passionately against the increasing use of chemicals to green up lawns and discourage such pests as pigeons. Chemicals are "dangerous and unnecessary," he said. "People overuse them on the theory that if a little works well, a lot will work *really* well." Also, the chemicals are not selective and kill plants and animals other than their intended targets.

Order your Christmas gift subscription now!

Have your pets vaccinated against rabies

TORONTO (Canadian Scene) — Ontario Natural Resources Minister Vincent Kerrio is cautioning pet owners to insure their animal friends are properly vaccinated against rabies.

"The recent discovery of a rabid puppy in the Toronto area brings home the need to have pets vaccinated against the disease, particularly at this time of the year," said Kerrio. "Five people handling the dog were given precautionary inoculations. The dog was possibly infected through a rabid fox or skunk.

"Wildlife is conspicuous and many young wild animals can be sighted. I urge people not to make pets of them, and also not to approach wild animals behaving strangely."

The major carriers of rabies in Ontario are foxes and skunks, accounting for 69 per cent of all reported cases. Domestic animals account for 28 per cent. The remaining three per cent are wild animals such as coyotes, bats and raccoons.

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The emerald sash (4)

Photo: Ed Vanderkloet
Padang Museum in typical Minangkabau style.

Ed Vanderkloet

A Tourist's Paradise

Bukit Tinggi is a real tourist attraction. Countless foreigners, especially from Europe, enjoy its cool climate and fantastic scenery. The town lies at the foot of two enormous volcanoes, the Merapi to the south (often with a plume of smoke above its crater), and the Singgalan to the west. Each is more than 10,000 feet high. A third one, the Sago, lies a little farther to the east. The two volcanoes dominate the landscape along with the 100-metre deep Sianok canyon (the Dutch called it Karbouwengat) between the town and the Singgalan.

Again memories flood my mind. Forty years ago we walked daily patrols on the vast slopes of the Merapi, cutting our way through dense jungle, over high mountain peaks and across countless rice paddies all the way into the canyon. I recall some fierce gunfights with enemies whom we ambushed or who ambushed us. Worst were the night patrols when the darkness was doubly dark because the sky was ink-black during the monsoon season.

But today Bukit Tinggi is all gaiety and light. Busloads of tourists from the Netherlands and Germany descend on the town and the many hotels do a brisk business. At this altitude of 1,000 metres no air conditioning is required and I sleep well. Mostly, that is. For every morning, promptly at four o'clock, the imam of the nearest mosque climbs the minaret and begins his call to the faithful. The eerie, piercing wail, amplified by loudspeakers, is disturbing enough to wake me up but within minutes the caller is joined by at least two colleagues in neighbouring mosques. They don't chant in concert and the result is a haunting cacophony that has an unsettling effect.

I spend five days in this delightful town and make several sidetrips into the surrounding countryside. For a mere $15 per person a guide drives you around all day in a little van, invariably a Mitsubishi Colt. One of the most spectacular outings is the trip to Lake Maninjau on the other side of the Singgalan volcano. We climb endlessly. There are breathtaking views of the terraced, irrigated rice paddies up the mountain slopes. Finally we reach the top and 1,200 metres below us lies Lake Maninjau.

The descent towards the lake involves 50 sharp hairpin turns following each other so closely that it looks as if the road is pleated against the steep mountainside. It's a scary experience, especially when two vehicles have to pass each other and one looks out of the window straight into a yawning ravine a kilometre deep. But in the end it's all worth it. Lake Maninjau is an immense crater of 16 x 8 kilometres filled with the bluest water imaginable. The beaches are fringed with coconut palms and banana trees, and the road is lined with dense bamboo bushes.

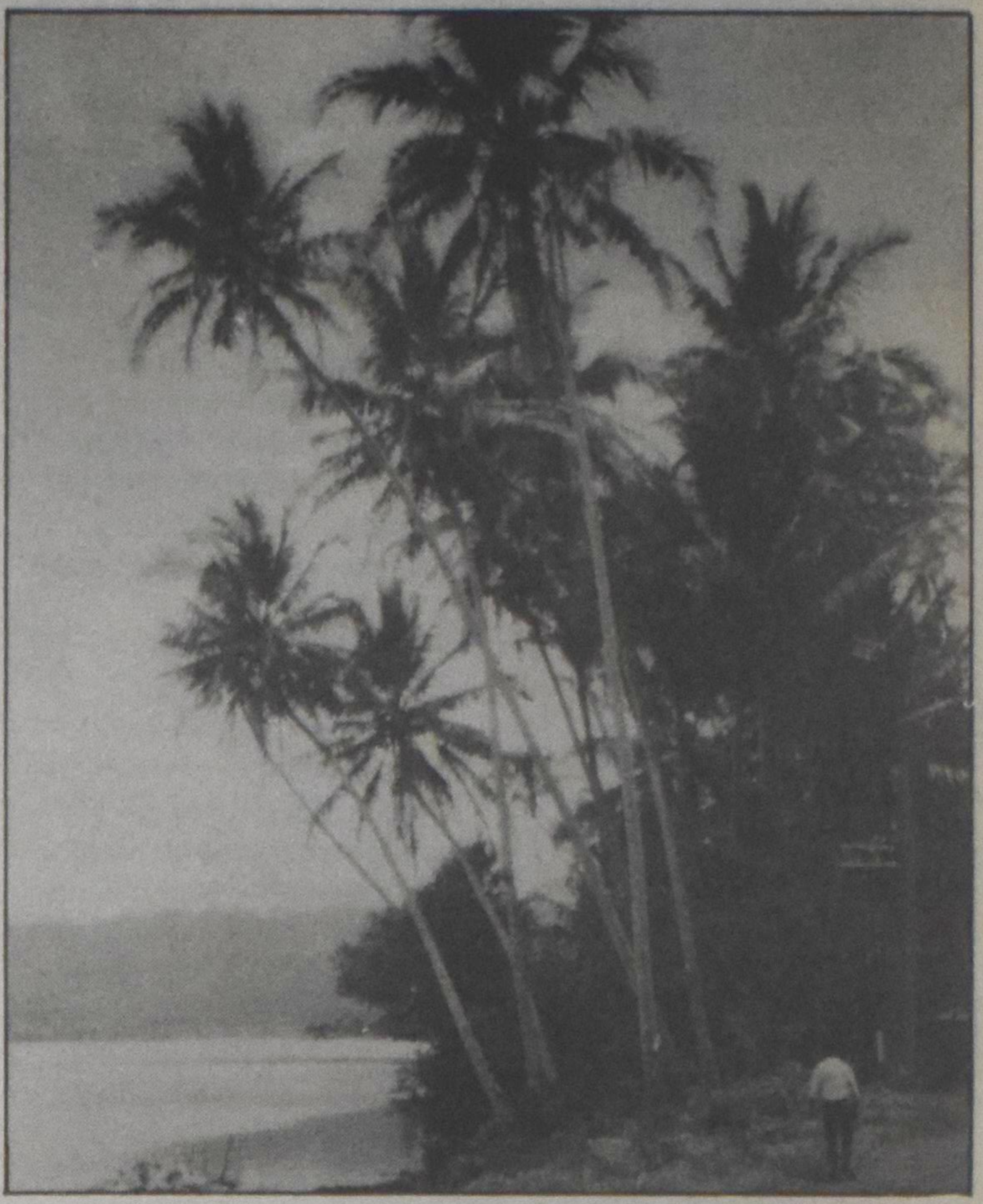

Photo: Ed Vanderkloet
100 ft. coconut palms by Lake Maninjau.

A feminist's dream?

The next day our guide takes us to a huge, richly carved, Minangkabau house and describes the tribe's unique matrilineal family structure. They are fanatic followers of Islam but that doesn't stop them from adhering to the old custom of letting the women rule the family. Only women can inherit property, including homes and rice fields. Men aren't even allowed to sleep at home except occasionally with the permission of the eldest female in the house. Normally they sleep in the mosque, and only men work the fields and rice paddies. The clan — consisting of four to eight families — however, is ruled by a man, usually the oldest uncle.

According to our guide, this matriarchical order in no way clashes with their Muslim religion. Although I don't want to publicly disagree with him, I know that not to be true. Minangkabau society is a peculiar exception to the Islamic rule, and it took Dutch military intervention to keep it that way.

In the previous century, tribesmen returning from their once-in-a-lifetime pilgrimage to Mecca forcibly sought to convert their fellow tribesmen from their unorthodox ideas about women's place in their society. Those tribesmen, the Padris, preached the inferiority of the female and stirred up so much violent unrest that the Dutch rushed troops into the area.

The fierce Padri wars lasted from 1830 to 1850 but they ensured the preservation of matriarchy in Minangkabau society. The system may not have had my wholehearted approval, but it sure beats the dismal servitude forced on the women of Iran, Sudan and a dozen other Islamic states.

Our guide tells us that the Soeharto regime, despite the country's large Muslim majority, has outlawed polygamy. This is in sharp contrast to nations such as Nigeria where having more than one wife is quite normal among Muslims.

It makes me wonder why a largely Islamic nation would adopt the Christian law of monogamy while legislators and judges in supposedly Christian nations like Canada trip over each other in their efforts to remove from our law books all vestiges of its Christian tradition.

Ed Vanderkloet is researcher for the Christian Labour Association of Canada. He lives in Rexdale, Ont.

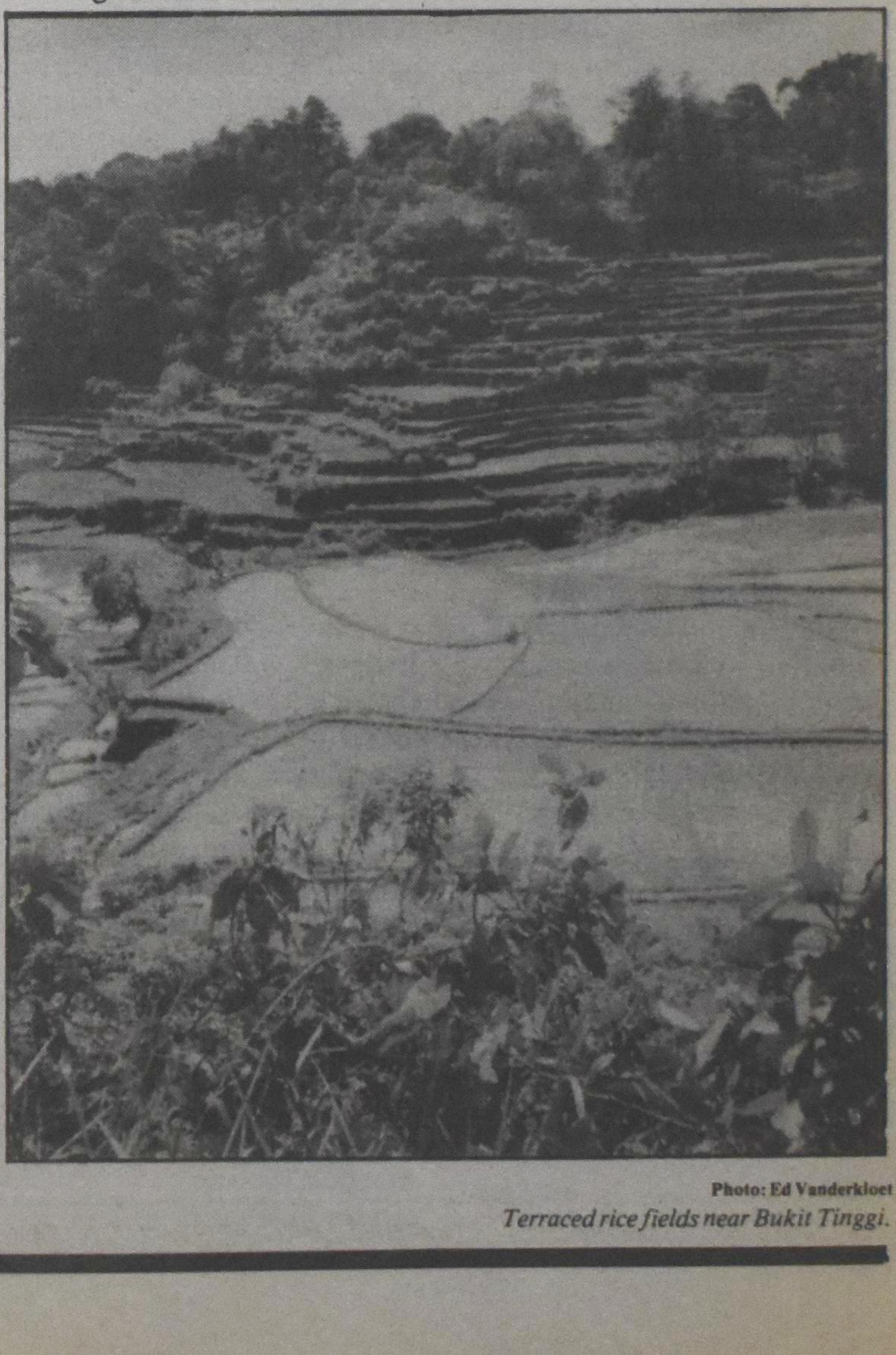

Photo: Ed Vanderkloet
Terraced rice fields near Bukit Tinggi.

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Pensive Dutchie

Little lights or shining beacons?

Syrt Wolters

To be obedient as a Christian community we must do more than say: this or that philosophy is not biblical, therefore we cannot participate in its activities. That would be very negative. Instead, we should go all-out to present, over against the secular philosophies, biblical concepts as they apply to all areas of life.

It is a must that the Christian community examine all the issues of today, finding out whether or not they are in harmony with the all-encompassing law of love as stated in the scriptures.

Imagine what the law of love toward our neighbour may mean for our immigration laws and for all of Canada's external affairs. The law of neighbourly love applies to countries too, you know! If we realize that the Ten Commandments have much to do with statesmanship, it will be easy to understand that we need Christian political theorists who will, by the light of the scriptures, discover the will of the Lord. (I believe the founders of Toronto's Institute for Christian Studies had that in mind: providing the body of Christ-believers with biblical foundations for radical discipleship.)

Faith in action

But that idea is not terribly "alive" in Canada today. We may have confessional "dreams," but living them is another matter. We must *do* the truth as well as *know* it.

Some of us support the Christian Labour Association while being a member of a secular union at the same time for the sake of bread and butter. Others support the Christian Heritage Party and an MLA or MPP from a secular party at the same time for expediency's sake. I am afraid that many of us have learned to be encouraging of *any* expression of faithfulness that shows itself in *whatever* area of life, and subsequently we identify ourselves with any and all secular situations.

I pray that some day we Christians will again see our communal calling in the world and present ourselves as an identifiable agency of the Kingdom of Jesus Christ.

As long as we try to be individual little lights in our selected secular corners, we will never be a communal shining beacon set on a hill, visible to everyone around. At present we are hidden in all kinds of secular "structures," unseen and totally ignored.

Syrt Wolters is a retired barber who lives in Victoria, B.C.

Peter and Marja are

Dear P and M:

My wife and I are expecting our first child. My parents are more or less insisting that in case the baby is a boy his first name should be John after my father. However, we have a different name in mind. In fact, we're not really drawn to the name John at all. We don't want to hurt them. What should we do?*

Dear What's In A Name:

We want to begin by affirming your right to name your child. You are the parents. At the same time we acknowledge that this is a sensitive issue that can generate strong feelings. One of our panelists witnessed a domestic feud in the maternity ward which ended with a grandfather stomping out in rage when he discovered that his grandson was not named after him. Of course, this is an extreme example, but it actually happened.

Perhaps there is a long tradition in your family of naming first-born children after their grandparents. If this is the case, we advise you to exercise your right and to respect the family custom at the same time. There are several ways to do this.

Your first option is to give your child a first name of your liking that starts with the letter J. In this way at least your child's initials would be in keeping with the family's naming tradition.

Another option is to let his middle name be John. Some grandparents are quite happy with this compromise.

A third option is to let his first name be John and to announce that he will be known by his middle name, chosen by you. For example, your birth announcement could read as follows: "Thankful to God, we announce the birth of our son, John Michael Smith. He will be known as Michael."

Be gracious in dealing with your parents' expectations. As you sort out your feelings, it may help to imagine how you would feel in the future if a grandchild were named after you.

If you decide to use one of the three compromises we've suggested, prepare your strategy well in advance of the birth of your child. This also holds if you choose to waive family tradition and ignore the name John all together.

When all is said and done, remember that "a rose by any other name is just as sweet" (Romeo and Juliet).

*a pseudonym

Dear P and M:

For the last five years, I have lived alone; I am a widow. A few months ago my son, 24, finished his studies, found a job here in town and moved in with me.

I enjoy his company and his board money helps me financially. However, there is a setback I had not counted on. My son prefers to live his life independent of mine. He fixes his own meals and eats whenever he feels like it. He goes out when I'm ready for bed, does the outside chores when it suits him and, at times, sleeps at a friend's place without telling me.

I wish that he were more considerate of me: joining me for supper, letting me know where he's going and doing the chores when I ask him. But he says that he's used to an independent lifestyle and has no intention of giving that up. He'd sooner move out.

I would hate to see him leave, but what about me?

Dear What About Me:

You can't turn back the clock of time. A 24-year-old university graduate is no longer a teenager who has to account to his mother for his comings and goings.

You should ask yourself what your expectations would be if you had a boarder. Your son should ask himself what common courtesy would be required if he were boarding elsewhere.

He seems to be reacting to your demands by deliberately keeping you in the dark about his schedule and whereabouts. He is protecting the lifestyle to which he has become accustomed. We think he will be more considerate of you when you make it clear that you respect his independence.

The scarcity and expense of housing has caused many young adults to return home. When your boarder is your own child, a frank conversation about what's expected from all parties is crucial.

As soon as possible, sit down with your son and work out some guidelines. Let him know that you will respect his freedom. Covenant together to enjoy a meal together once a week on a set day. Agree to inform each other about longer absences, with no questions asked or explanations needed. Tasks around the house need to be negotiated too, with both your schedules kept in mind.

Be especially sensitive to the peculiar tensions that exist whenever an adult returns home to his or her parents. Your son needs to be reassured that he has not regressed to his childhood by moving in with you.

This arrangement could be very advantageous to both of you. With good communication and mutual respect it can work.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Purlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

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Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Thanks

DROST:
We would like to thank everyone who remembered us on our 60th wedding anniversary. Thank you for best wishes, cards and flowers. Special thanks to God for such a beautiful occasion.
Mr. and Mrs. K. Drost
Holland Christian Homes,
Brampton, Ont.

Births

BUISMAN-RADERSMA:
"I praise you because I am fearfully and wonderfully made." (Ps. 139:14)
With praise and thankfulness to God for his precious gift, Jim and Joyce joyfully announce the birth of their beautiful, healthy daughter

ALISHA JOY

born Monday, Oct. 30, 1989, weighing 7 lbs. A little sister to Michael, and to Melissa and Kimberley who are in heaven. Happy grandparents are Harold and Tina Radersma and Albert and Florence Buisman.
Home address: R.R. #2, Norval, ON L0P 1K0.

VELDHUIS:
Ron and Grace (nee Visser) thank God for the safe arrival of their first child

KYLE JOHN

born Oct. 28, 1989, weighing 8 lbs. 6 oz. Kyle is the 10th grandchild for Ted and Sylvia Visser of Jarvis, Ont., eighth grandchild for John and Gerda Veldhuis of Jarvis, Ont., 69th great-grandchild for Sietske Hogeveen of Townsend, Ont., and 21st great-grandchild for Sally Visser of Burlington, Ont.
Home address: R.R.#1, Jarvis, ON N0A 1J0.

Marriage

VERBURG-DIELEMAN:
Jack and Thea Verburg and Jim and Ann Dieleman are pleased to announce the forthcoming marriage of their children

CAROL ANNE
and
JOHN WILLIAM

The ceremony will take place, D.V., Nov. 25, 1989, at 4 p.m. in First Chr. Ref. Church, Chatham, Ont., with Rev. Wm. Dykstra officiating.
Future address: R.R.#2, Kent Bridge, ON N0P 1V0.

Obituaries

On Nov. 7, 1989, the Lord in his wisdom took unto himself our beloved grandson

KENNETH WEBB

at the age of 20.
Dear son of John & Martha Oosterhof and brother to Simon.
Our comfort is that he loved Jesus as his Lord and Saviour.
His grandparents
Klaas & Tina Kamminga
R.R.#4, Acton, ON L7J 2M1.

Anniversaries

Congratulations to Wiebe and Elsiena Boer (nee Veninga) on their 60th wedding anniversary.

1929 December 21 1989
Thanks be to God who has blessed our dear parents

WIEBE and ELSIENA BOER
(nee Veninga)

with 60 years of marriage.
"But as for me and my house we will serve the Lord." (Josh. 24:15)
Your children, grand- and great-grand-children praise God for you.
With love:
Karen & Jake Heikens — Maple Ridge, B.C.
Ena & Tom Wyatt — Kelowna, B.C.
Martha & Albert Bosma — Victoria, B.C.
Ellie & Fred Bosma — Mission, B.C.
John & Fran Boer — Nigeria
Jim & Wilma Boer — Pr. George, B.C.
Harry & Barb Boer — Gary, Ind.
Bill Boer — Maple Ridge, B.C.
Tienus & Joanne Boer — Mission, B.C.
Dick & Dianne Boer — Port Alberni, B.C.
Home address: 315-32833 Landeau Place, Abbotsford, BC V2S 6S6.

Harkema Ancaster
1949 1989
"Soli Deo Gloria"
Op 28 september mochten wij met onze kinderen, kleinkinderen en familie feestelijk herdenken dat we 40 jaar getrouwd waren. Wij zijn de Here dankbaar voor de vele rijke zegeningen welke wij van Hem mochten ontvangen.

TEIJE VANDERLAAN
en
JAKOBA LAND

Adres: 941 Lover Lions Club Rd., (Ancaster), R.R.#3, Dundas, ON L9H 5E3.

Springdale
1954 November 30 1989
With praise and gratitude to our covenant God, we announce with joy the 35th wedding anniversary as well as 35 years in the ministry of our dear parents and grandparents

Rev. LEONARD and ANN SCHALKWYK
(nee Brandenburg)

God has blessed them with good health and vitality in their ministry to us and others.
With love:
Calvin & Rita Visser — Rimbey, Alta.
Matthias, Hannah, Hilary, Reuben, Janelle
Len & Cindy Schalkwyk — Ottawa, Ont.
Neil Schalkwyk (deceased)
John Schalkwyk — Hamilton, Ont.
Arne & Cathie Alking — Toronto, Ont.
Home address: R.R.#4, Bradford, ON L3Z 2A6. Phone (416) 775-3413.

Personal

Single Christian lady in Ontario would like to correspond with Christian gentleman, 28+. Reply to file #2529, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Dutch-Canadian CRC gentleman, 79 years, Chatham, Ont., area, would like to meet a Christian lady (Frisian) who is also looking for friendship, companionship and maybe marriage. Reply to File #2531, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

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Anniversaries

Congratulations to Peter and Toos Manni (nee Boot) on their 50th wedding anniversary.

Haamstede St. Catharines
Zld., the Neth. Ont.
1939 December 12 1989
We are happy to announce the 50th wedding anniversary of our parents and grandparents

PETER and TOOS MANNI
(nee Boot)

With love and congratulations from your children and grand-children:
Peter & Jan Manni — Oakville, Ont.
Andrew, Owen, Alexandra
Leo & Julia Manni — Chicago, Ill.
Ryan, Brie-Ann
Maryke & Morgan Kennard — Kitchener, Ont.
Willie, Susan, Peter
Jane & Doug Thompson — Guelph, Ont.
Sarah
Open house will be held on Saturday, Dec. 16, 1989, from 2-4 p.m., in Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont. Best wishes only.
Home address: 2 White St., Apt. 207, St. Catharines, ON L2N 1Z2.

Obituaries

"Blessed are those who are invited to the wedding supper of the Lamb." (Rev. 19:9)
On Nov. 12, 1989, the Lord took unto himself, very suddenly for us, at the age of 53, our brother-in-law and uncle

BERT LOOYENGA

He leaves, in God's care, his loving wife Ann and his children Brenda (and friend Joseph) and Anthony.
John & Edith Kamminga — Acton, Ont.
Bonje Barkmeyer, Jan Rodenburg — the Neth.
Geertje Barkmeyer-Jagersma — the Neth.
Jetty Barkmeyer — the Neth.
Jelly Barkmeyer — the Neth.
Pier & Jelly Barkmeyer — the Neth.
Tammo & Catrien Barkmeyer — the Neth.
Popko & Janny Barkmeyer — the Neth.
Nienke Barkmeyer — the Neth.
and many nieces and nephews.

Classified

Anniversaries

Congratulations to Dirk and Martha Van Rooyen (nee Timmer) on their 60th wedding anniversary.

1929 December 11 1989
With praise and thanksgiving to God we announce the 60th wedding anniversary of our parents, grandparents and great-grandparents.

DIRK and MARTHA VAN ROOYEN
(nee Timmer)

We thank God for you and for his care shown to you in your lives. May God continue to be near you in the years ahead.
Henk & Connie Van Rooyen
Dina & Simon Dreise
Martin & Grace Van Rooyen
Adrian & Margaret Van Rooyen
Alice & Bert Screiber
Martha & Albert Luth
Hielkje & Sid Vander Heide
Dick & Liz Van Rooyen
William & Margaret Van Rooyen
Bert & Tinie Van Rooyen
Francis & Connie Van Rooyen
55 grandchildren and 48 great-grandchildren.
Open house will be held, D.V., Dec. 11, 1989, from 2-5 p.m., in the Recreation Hall at South Chatham Village, 40 Elm St., Chatham, Ont.
Home address: 40 Elm St., Apt. 122, Chatham, ON N7M 6A5.

Obituaries

On Nov. 5, 1989, the Lord called home his child, our dear brother

LEX KRANS

in his 55th year.
During his long illness, Lex has shown us courage and faith. He will be lovingly remembered for his frank and open character.
Henk & Aad Krans — Rotterdam, the Neth.
Nelie & Jan Wuister-Krans — Schiedam, the Neth.
Sieta & Gerard VanAller-Krans — Zwolle, the Neth.
Kiek Krans — Rotterdam, the Neth.
Koos & George Visser — Sarnia, Ont.
Trudy Groenewegen-Krans — Eindhoven, the Neth.
Herman & Diny Krans — Ridderkerk, the Neth.
The funeral service was held Nov. 8, 1989, at First Chr. Ref. Church, Barrie, Ont., with Rev. Paul Stadt officiating.

Obituaries

With sorrow in our hearts, we announce the passing away of our dear wife, mother, grandmother and great-grandmother

AALTJE DE WEERD-DROST

On Nov. 11, 1989, at the age of 69.
She will be missed and remembered by:
Her husband Jentinus De Weerd and children:
Grace & Martin Duimering — Moorefield
Pat & Herman Drost — Kitchener
John & Mary De Weerd — Alma
Lucy & Dick Eigenbrood — Frankford
Alice & John Luth — London
Ann & Ryan Van Til — Alma
23 grandchildren and four great-grandchildren.
Predeceased by one infant son Roelof in 1956.
Home address: Conestoga Crest, Apt. 24, Drayton, ON N0G 1P0.

"Have thine own way Lord,
Have thine own way,
Thou art the potter, I am the clay,
Mold me and make me after Thy will,
While I am waiting, yielded and still."
After a lengthy illness the Lord took unto himself on Nov. 10, 1989, our dearly beloved sister-in-law:

DICKY KLINGENBERG
(nee Westerman)

"For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us." (Rom. 8:18)
Berend & Aaltje Klingenberg (Doek) — Dalen, the Neth.
Mans & Roelie Klingenberg (Schierbeek) — Woodstock, Ont.
Ann Klingenberg (Vugteveen) — Woodstock, Ont.
Bill & Grace Koopman (Klingenberg) — Ingersoll, Ont.
Rika Schrik (Klingenberg) — Woodstock, Ont.
John & Fennie Zwygers (Klingenberg) — Waterloo, Ont.
Jack & Alice Klingenberg (Van Dijk) — Thamesford, Ont.
Gerrit & Trientje Klingenberg (Koning) — Gorrie, Ont.
Al & Christien Noordstra (Klingenberg) — Bowmanville, Ont.
Clarence & Jane Damsma (Klingenberg) Kitchener, Ont.
Harry & Andrea Klingenberg (Van Dalen) — Woodstock, Ont.
The funeral took place on Monday, Nov. 13, 1989.

Obituaries

At his appointed time, suddenly, the Lord took unto Himself, our dearly beloved son, brother, brother-in-law and uncle

BERT LOOYENGA

at the age of 53.
It is our prayer that the Lord may strengthen and sustain Ann, Brenda and Anthony.
Psalm 121
Mrs. D. Looyenga — Brampton, Ont.
Jake & Dorothy Kuiken — Rockwood, Ont.
Dorothy and Tex, Charley and Hetty, Susan and Rob, Helen
Simon & Sjoerdje Boonstra — Willowdale, Ont.
Jack and Louise, Diane and John, Arthur
John & Ali Looyenga — Acton, Ont.
Rick, Harry and Rhonda, Sid and Hilda, Rosemary, Gerald
November 12, 1989 Acton, Ont.

On Sunday, Nov. 5, 1989, the Lord took unto himself our dear husband, father, grandfather and great-grandfather

TJEERD (Sid) MULDER

in his 82nd year.
Beloved husband of Teatske Sikkema-Mulder of Ingersoll, Ont.
Dear father of:
Art & Renny Hettinga — Embro, Ont.
Art & Susan Mulder — Allenford, Ont.
Art & Nelda De Jong — Beachville, Ont.
Bill & Tena De Haan — Cornwall, P.E.I.
Garry & Johanna Mulder — Navan, Ont.
Bob & Bev Mulder — Edmonton, Alta.
Albert & Nelly Mulder — Wyoming, Ont.
Dear brother of:
Wietze Mulder — Ingersoll, Ont.
Jantje & Janne Eising — Simcoe, Ont.
Bart & Riek Mulder — Tillsonburg, Ont.
Mrs. Hilda Mulder — Mossley, Ont.
Also one brother and three sisters in the Netherlands. Beloved pake to 30 grandchildren and 10 great-grandchidlren. The funeral took place on Nov. 8, 1989, from the Chr. Ref. Church of Ingersoll, Ont., with Pastor John Koole officiating.

"I have fought the good fight, I have finished the race, I have kept the faith and henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that day." (2 Tim. 4:7,8)
On Tuesday, Oct. 31, 1989, the Lord took home our dearly beloved husband, father, grandfather and great-grandfather

GERARD VANDERWAL

at the age of 79.
Dear husband of Ybeltje VanderWal-van Warners.
Predeceased by one son Henry VanderWal and an infant son Hildebrand VanderWal.
Loving father of:
Menny & Jack Buitenwerf — Bramalea, Ont.
Bert & Akkie VanderWal — Coaldale, Alta.
Elly & Peter Brandsma — Lethbridge, Alta.
John & Anne VanderWal — Crapaud, P.E.I.
Lena & Warner Koiter — Niagara Falls, Ont.
Ada VanderWal-VanderSluis — Niagara Falls, Ont.
Chris & Bess VanderWal — Taber, Alta.
A very special grandfather to 26 grandchildren and 39 great-grandchildren. Funeral service was held on Nov. 6, 1989, in the Chr. Ref. Church, Niagara Falls, Rev. J. Pasma officiating.
Correspondence address: c/o W. Koiter, 7701 Badger Rd., Niagara Falls, ON L2H 1H8.

Help Wanted

Orangeville Christian Reformed Church

is seeking an **energetic pastor** with strengths in preaching, teaching and interpersonal relationships. Orangeville is an established, growing community. A church profile is available upon request. Please send inquiries and resumes to:

The Search Committee
c/o D. Hoogendoorn
6A Sarah Street, Orangeville, ON L9W 2L8

Needed: Retired Pastor

The First Christian Reformed Church of Chatham, Ont., is searching for a retired pastor to do part-time pastoral ministry to its senior members, approx. 18-20 hours per week. If interested, please contact:

Mrs. Agnes Huls, 7 Brown Cres.,
Chatham, ON N7M 5E5
Tel. (519) 352-7217 or
Mr. W. Leistra, (519) 354-6114
(members of the Search Committee)

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Teachers

AGASSIZ, B.C.: Agassiz Christian School requires a **primary** teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home).

CALGARY, Alta.: Calgary Christian Schools has an opening for a **Grade 3** teacher. This is an interim position from Jan. 1, 1990, until June 29, 1990. Applicants must be eligible for Alberta certificate. Resumes (together with a reference from a minister or pastor and a statement of Christian education philosophy) are to be addressed to: John Macphail, Principal, Calgary Christian Schools, 2839 - 49th St. SW, Calgary, AB T3E 3X9. Closing date is Nov. 30, 1989.

CAMBRIDGE, Ont.: Cambridge Christian School requires a full or part-time teacher immediately for a **Grade 7** class. Direct inquiries to: Mr. Peter Van Dyken, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3. (519) 623-2261 (school), (519) 623-1409 (home).

TABER, Alta.: Taber Christian School, operated by the Society for Christian Education in Southern Alberta, will need a **Grade 1** teacher beginning in January 1990. Interested applicants should contact: Henry Ronda, Principal, Box 2256, Taber, AB T0K 2G0. Tel. (403) 223-4550.

TORONTO, Ont.: Toronto Central Christian School will have an opening in the **Primary grades** commencing January 1990. Please address your inquiries or resume to Jack Couperus, Principal, T.C.C.S., 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone (416) 968-2036.

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Teachers

Kindergarten teacher wanted

Calvin Christian School in Drayton, Ont., has an opening for a Kindergarten teacher from December 4, 1989, to June 29, 1990. The position has become available due to a maternity leave. Please send letter of application and resume to:

Mr. A.J. Vanderstoel, Principal
Calvin Christian School
Box 141, 35 High St., Drayton, ON N0G 1P0
Tel.: (519) 638-2935 (school)
(519) 638-3606 (home)

London District Christian Secondary School

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Mr. H. Kooy, Principal
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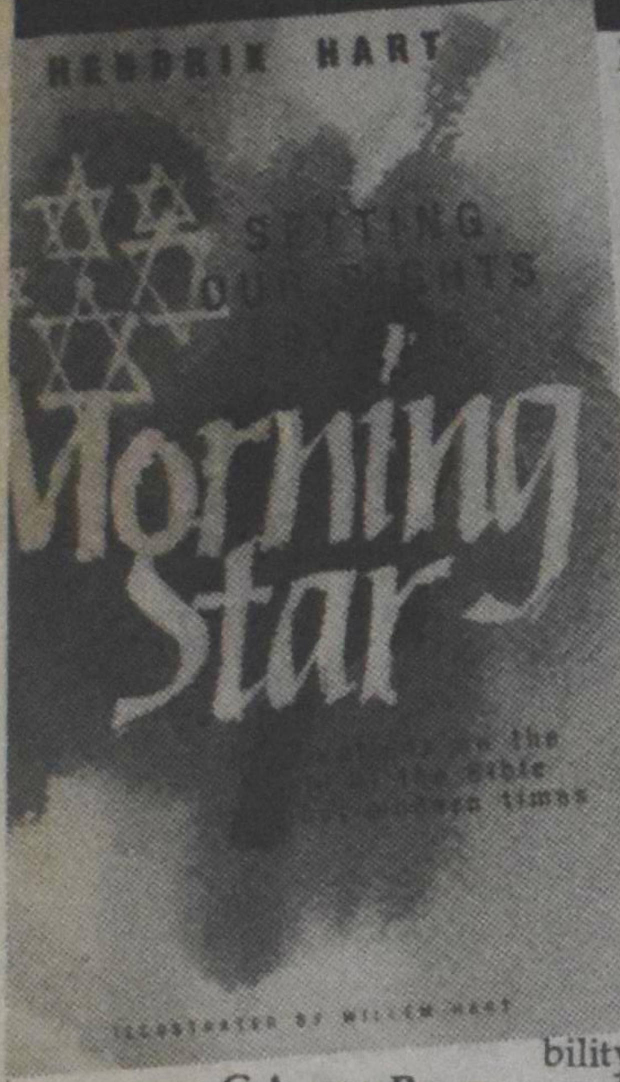

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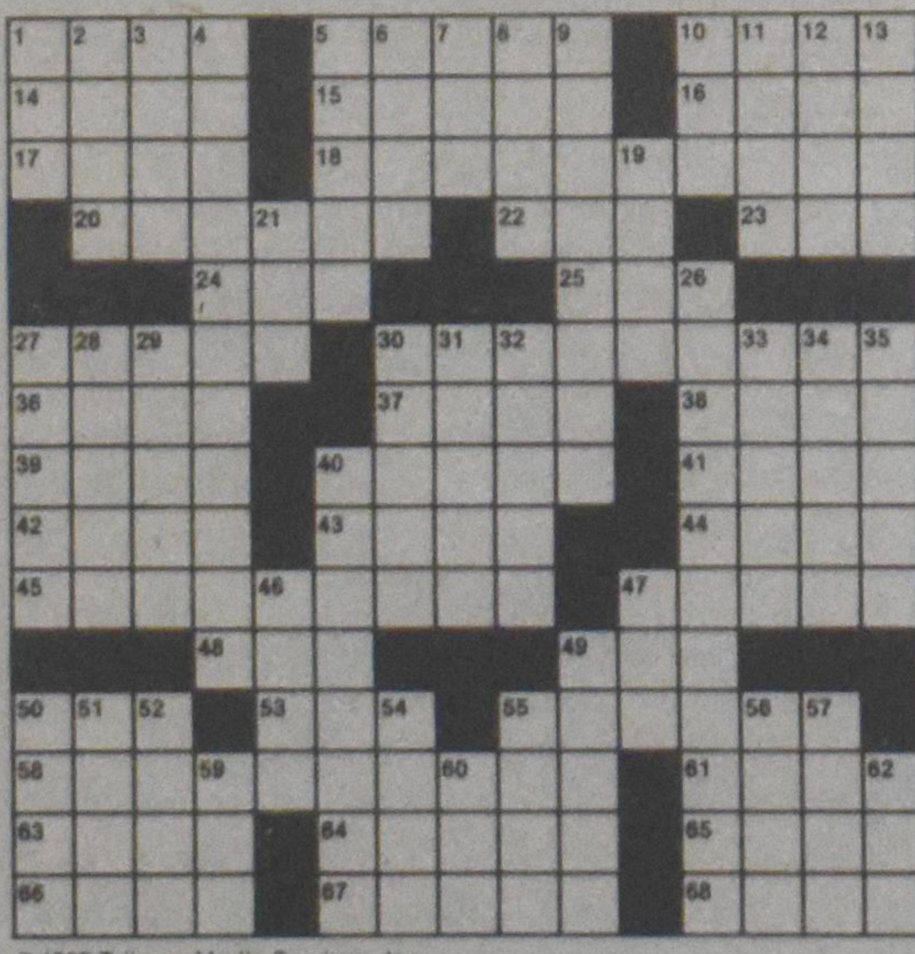
Weekly puzzle
by Bernard Meren



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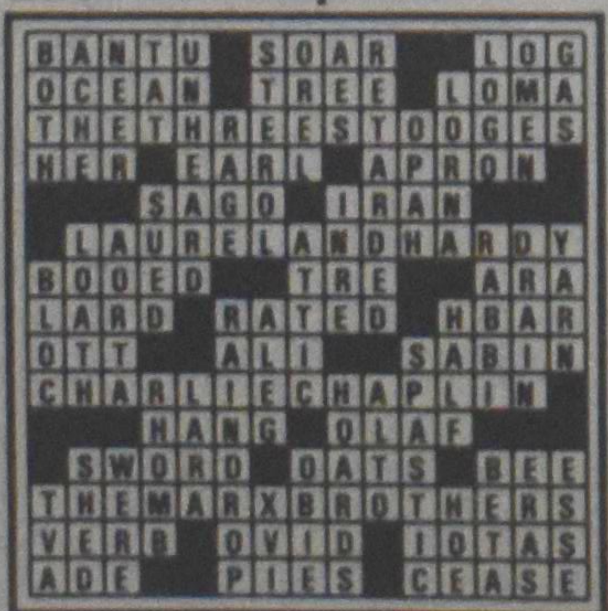
ACROSS
1 Explosive sound
5 Entertainment acronym
10 Socal unit
14 Rose's love
15 Amusing Anne
16 "All roads lead to —"
17 Diplomatic trait
18 Pussycat, really?
20 Toasts
22 Witness
23 Pass catcher
24 Society page word
25 Slangy denial
27 Church areas
30 Sub subduer
36 Attempts to collect arrears
37 A Gardner
38 San —, It.
39 Influence
40 Sedate
41 Liner's place
42 Architect Saarinen
43 Try
44 Fashion magazine
45 Indians
47 Fertile spots
48 Score for Retton
49 Mongrel
50 Dunderhead
53 Time zone letters
55 Glum
58 Feign sleep
61 Module
63 Actor's award
64 Traitorous
65 Sleuth Wolfe
66 Repairs a roof
67 Ice
68 Profound

DOWN
1 Club
2 Arab garments
3 Noite
4 Irritate
5 Sufficient
6 Dead and Red
7 Bottle top
8 War god
9 Originated
10 Dernier —
11 Theater section
12 Prayer ending
13 Jerk's cousin
19 Rip
21 Loser to DDE
26 Act playfully
27 Summed up
28 Soup
29 Growl
30 Delay
31 Clear the board
32 Dress features
33 Rahs
34 Zola
35 Knows the — (is hip)
40 Tie
46 Cry
47 "— Town"
49 Space traveler
50 Find
51 Troubadour love song
52 Duo
54 Oppressor
55 Rumple
56 Snicker- —
57 Shamrock land
59 Assent
60 Short traffic sign
62 — banana

Last week's puzzle



Calendar of Events

Nov. 25 Shalom Manor's Tea and Craft Sale, from 2-4 p.m. at Shalom Manor, **Grimsby**, Ont.

Nov. 25 Back to God Hour 50th anniversary and celebration service with Dr. Joel Nederhood and Redeemer College Choir at 7:30 p.m., Covenant CRC, **St. Catharines**, Ont.

Nov. 26 City-wide hymn sing at 8 p.m., First CRC, **Sarnia**, Ont. Special music by "Sursum Corda Male Choir."

Nov. 28 RCBPO London chapter evening meeting. For info. call Russ Highfield at (519) 686-0193.

Dec. 1 "Sing Noel," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring Stuart Laughton, trumpeter, and the Redeemer College Choir. At 8 p.m., Redeemer College, **Ancaster**, Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.

Dec. 2 Choir and organ concert by Leendert Kooy's O.C.M.A., with organist Andre Knevel. At 8 p.m. St. Paul's Anglican Church, (Dundas and Wellington), **Woodstock**, Ont. For tickets call (519) 539-0855.

Dec. 2 Organ recital by John Wm. Vandertuin at St. James Anglican Church, **Brantford**, Ont.

Dec. 2 50th anniversary Jubilee service of the Back to God Hour at 7:30 p.m. in the CRC, **New Westminster**, B.C. Speaker: Dr. Joel Nederhood.

Dec. 2 "Adopt-A-Con" organizational and instructional meeting from 10 a.m. - 3 p.m. at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton**, Ont. Bring your own lunch.

Dec. 3 & 10 "Nederlandse Kerstzangdienst" at 7:30 p.m., Emmanuel Reformed Church, 170 Clarke St., **Woodstock**, Ont.

Dec. 6 CFFO annual convention and banquet at Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Convention at 10 a.m., banquet at 5:30 p.m. For info. call (519) 837-1620.

Dec. 6 CFFO annual convention and banquet at Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Convention starts at 10 a.m., banquet at 5:30 p.m. For pre-registration call (519) 837-1620. Deadline December 1.

Dec. 9 Christmas concert by three London choirs plus Andre Knevel at the organ. At 7:30 p.m., Dundas St. Centre United Church, **London**, Ont.

Dec. 10 Handel's "Messiah," performed by "Laudate Dominum Choir" (dir. Barbara Mavin) and organist Dick DeJonge. At 8 p.m., First Presb. Church, **Chatham**, Ont. Free will offering.

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Church news

Christian Reformed Church

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Good News Christian Reformed Church: Street address: 340 Saskatoon Street, London, ON N5W 4R3; (519) 659-8278. Mailing address: P.O Box 4726, Station C, London, ON N5W 5L7.
Art Tiesma, Clerk

You are invited to the annual

Nederlandse Kerstzangdienst

Sunday, December 3 and 10, 1989, at 7:30 p.m.
Emmanuel Reformed Church
170 Clarke St., Woodstock, Ont.
(519) 537-6422
The choir is singing and refreshments will be served after the service.

Help Wanted

CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to:

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Ft. McMurray-CJOK	8:30 am	1230
St. Albert-CHMG	7:00 am	1070
Taber-CKTA	8:00am	1570

BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

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Fredericton-CFNB	6:30am	550
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Saint John-CHSJ	9:00am	700

NOVA SCOTIA

Digby-CKDY	8:30am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO (Sat.)	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Slt. Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	10:00 pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

THE BACK TO GOD HOUR

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

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CRCL-Timmins	9:30am	620

QUEBEC

CHRS-Montreal	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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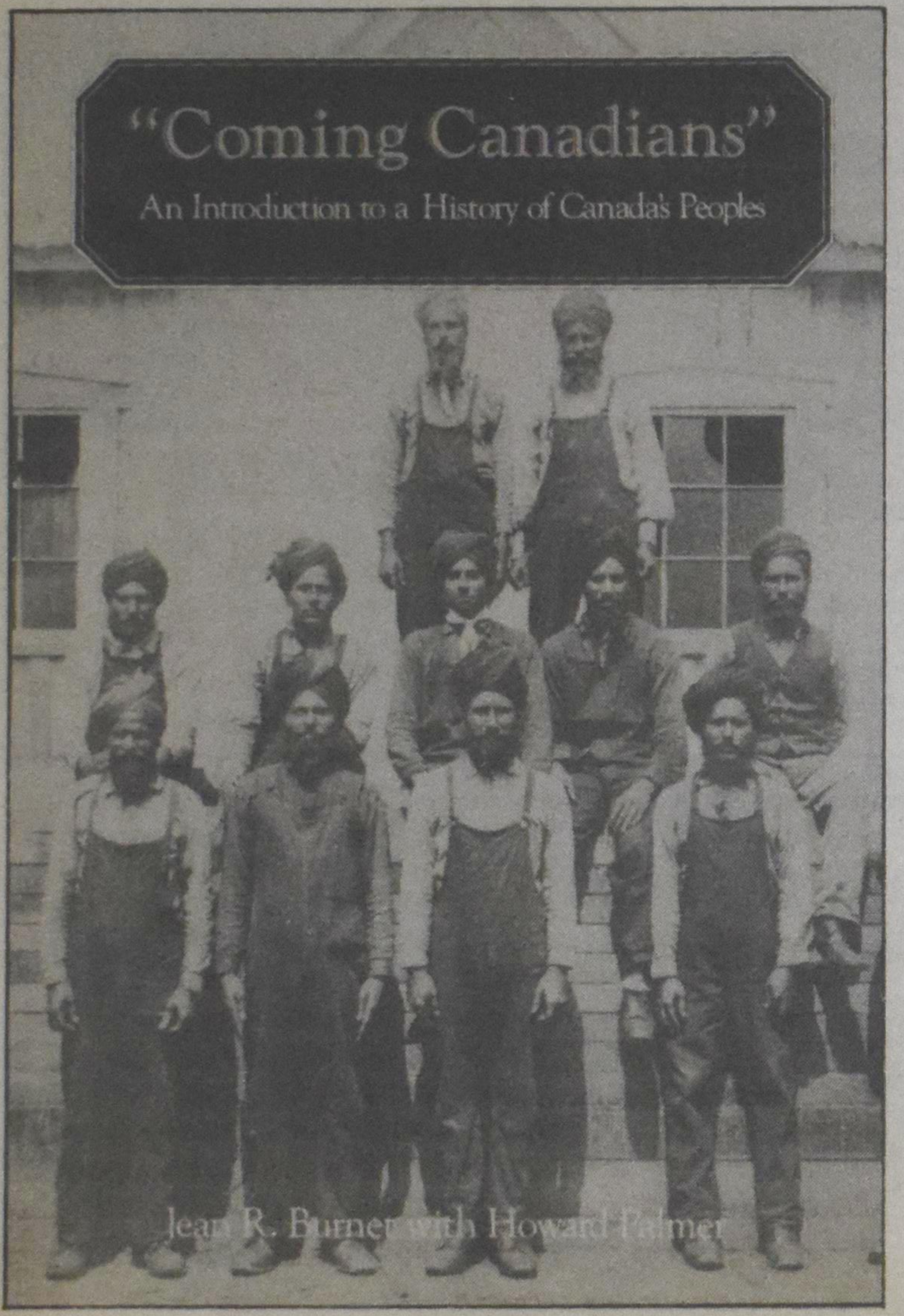
Books

Robert VanderVennen, book review editor

Canadian life

Immigrants and the ethnic experience in Canada



"Coming Canadians": An Introduction to a History of Canada's Peoples, by Jean R. Burnet with Howard Palmer. Toronto: McClelland and Stewart, 1988. Softcover, 253 pp., $12.95. Reviewed by Robert VanderVennen.

This book gives a splendid overview of the immigration and ethnic experience of Canadian people who are not of British, French or Native ancestry. The first part deals with experiences of immigration and settlement, the second part with the major institutions set up by immigrants, and the third part with struggles to adapt to the new country and yet maintain the values and customs of the past.

Ethnicity is so important in Canada, and is the experience of so many people, that Burnet's book will have something for everyone. It draws together such a wealth of information that it can serve as a valuable reference work, though it is also very readable. The book draws on secondary sources and is designed as an introductory volume to the "Generations" series of books on various ethnic groups, of which 14 volumes have already appeared. Burnet and Palmer are general editors of that series.

A chapter is devoted to each of these subjects: marriage and family, education, religious institutions of ethnic people, ethnicity and politics, economic struggles of immigrants, ethnic voluntary associations, the media and ethnic identity.

The book describes the kinds of discrimination various ethnic groups faced in Canada. There are discussions of the special hardships faced by German-speaking people and Asians due to European and Asian wars in which Canada participated.

Throughout the book are descriptions of the tensions different ethnic groups have felt in establishing their place in Canada, but on the other hand in holding to their ethnic identity and values. In a sense this book is an exploration of the distinctive kind of unity that makes up multicultural Canada.

Religious beliefs and ethnicity

The book sensitively shows the difficulty of holding on to religious beliefs and institutions that were dear to immigrants in the old country. In general, as second and third immigrant generations blend into Canadian society, often through marriage outside the ethnic group, distinctive religious beliefs and practices tend to wear down.

Burnet makes an observation on page 148 that is especially relevant to readers of *Calvinist Contact:* "The decline of religion in other parts of the world, including central and eastern Europe, preceded its decline in Canada .... Rural immigrant settlements, such as Dutch Calvinist communities in Ontario, Alberta, and British Columbia, may retain strong religiosity, but they are exceptional."

An important question that arises from reading this book is to what extent Kuyperian Calvinism in Canada is dependent on the self-conscious Dutchness of its adherents. The parallel experience in the United States is that most Christian Reformed churches which have a history of 50 years or more are almost entirely composed of people of Dutch descent — most of those older churches are more "ethnically pure" than Christian Reformed congregations in Canada. Christian schools in the U.S. are important in socializing the coming generation into the church, a situation that is somewhat different in Canada from that in the U.S.

I recommend this excellent book to all people interested in ethnic issues, also as these issues relate to churches and Christian schools.

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201 County Court Blvd., Suite 500
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Tel. (416) 457-1618
Fax (416) 457-8852

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Uncompromising devotio

"... I have led a blameless life; I have trusted in the without wavering." **(Ps. 26:1)**

Fred Craddock, who teaches preachers at Emory University, says we all have a glorious image of ourselves when we first stand up and confess Jesus Christ. He says it's like we have a brand new starched and stiff $1,000 bill. We take it to Jesus and shout, "Here! Here's my life! Here's my wealth! Here's all of my being! Take me, Jesus! I give myself to you!"

Jesus takes our bright, shiny and crinkly $1,000 bill. But then he hands it back to us. "Go to the bank," he says. "Cash it in for nickels and dimes!"

When we do that, coming home with buckets and baskets and wheelbarrows of coins, he says to us, "Now give me 15 cents each day for the rest of your life!"

All excited, we start out with a flourish. A nickel and a dime set aside each morning. But there are always so many other things to buy, so many other toys to play with, and soon the nickels and dimes are gone. And so is our faith. And so is our compromising devotion. And like the beggars on the street, we walk around with limp hands and feeble hearts.

It's easy to love your spouse on the day of your wedding. It's easy to make commitments for a lifetime in the heat of passion. It's easy to soar on a blazing glory star of faith when you join the church. But the world around says: "You'll never make it! You'll never keep your vows! You'll never last!"

When Jesus asks us for a slow and steady devotion rather than a martyr's burst of passion, we often die inch by inch, a nickel and a dime at a time.

One mother tells about her son. He earned a little spending money every winter shoveling snow from people's driveways and walks, up and down their street. One morning after a heavy snowfall, he seemed awfully slow in leaving the house. She asked him if there was anything wrong. "No," he says, "I'm just waiting 'til people get started. I get most of my jobs from people who want to quit half-way through!"

A Magnificent obsession

David claims he's going for the goal in Psalm 26. He's not about to drop out of the race. He's been knocked down by his own pride and passions and sometimes by the storms of others. But he's up and running again, a nickel and dime each morning, and heading for the finish line of God's glory.

How does that happen? "I love the house where you live, O Lord," he sings (vs. 8), "the place where your glory dwells!" He's gained the kind of *Magnificent Obsession* that author Lloyd Douglas writes about in his novel.

It's about a fellow named Robert Merrick. He's young. He's rich. He's drunk. Life is a game for him, a game of using people and tossing them aside. A game of playing with his toys in his self-centred world.

And then it happens: he's out on his yacht; the wind catches the sail and throws the boom at him; he falls into the water unconscious and is rescued barely alive.

At the *same moment*, a world-famous doctor, dedicated, devoted, the saver of lives, drowns in a freak accident just down the beach. Young Merrick lies in the hospital. His eyes are closed and everybody thinks he's unconscious. Two nurses stand over him and one shakes her head.

"What a tragedy ...," she says. "A great man who saves lives [is] lost, and this fellow, who never did any good for anybody, [is] saved!"

And Merrick knows it's true! He's alive but he's never really lived. He was pulled from the water but there was no good reason for it. And in that moment, in that instant of judgment, Merrick gains "a magnificent obsession!" He'll go to university! He'll get a degree in medicine! He'll take the doctor's place! He'll save lives and begin to truly live himself!

A magnificent obsession! A purpose for which to live and a cause for which to die! That's the atmosphere that pervades Psalm 26. God! My God! The glory of God! "Your love is ever before me!" cries David (vs. 3). That's why "I lead a blameless life!" (vs. 11)

And his magnificent obsession carries him on from glory to glory! (II Corinthians 3:18).

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.